

A viewe of some part of such pub-  
like wants & disorders as are in the service  
of God, within her Maiesties countrie  
of Wales, together with an humble PETITI-  
ON, vnto this high Court of Parlia-  
ment for their speedy redresse.

¶ WHEREIN IS SHEVVED,  
not only the necessitie of reforming  
the state of religion among that people, but  
also the onely way, in regarde of substaunce,  
to bring that reformation to passe.

A view of some part of the  
the world - a distant view of the  
at God's right hand. Ministers come  
of God's right hand. Ministers come  
of God's right hand. Ministers come

WHEREAS IS SHEPHERD  
Not only the need of the  
the same right hand. Ministers come  
of God's right hand. Ministers come  
of God's right hand. Ministers come



**¶** To all those that faythfully loue  
the lord Iesus, and vnfaignedly desire the  
flourishing estate of Sion, together  
with the utter razing of whatsoeuer obscureth the  
perfect beutie therof: & namely, to such of my  
brethren and countymen, as the Lord hath enlighte-  
ned with a true knowledge, the ioy of an vpright and  
comfortable profession, with the encrease of all other  
the Lords good grates, be multiplyed in Iesus Christe  
our LORD.

**I** Am not ignoraunt (beloued in the  
Lord) how many and great causes there are, wher-  
of the very least might seeme to haue bene sufficiently  
able to discourage me from this enterpryse, which vnder  
the holy hand of my God I haue now undertaken. I am  
guiltie vnto my selfe of great corruption and weakenes.  
The glory of God is not so regarded amongst men as it  
ought to be. The Parliament hath hitherto reiected this  
cause: The enemies thereof are many and strong. But as  
the discouragements are not a few, so I confesse my self  
to be drawen back with none more, then with the con-  
sideration of my selfe. For looking into mine owne hart, I  
do from the bottom thereof protest, so sinful, base, contem-  
ptible, and euery way so weak a wretch as I am, to be  
the unfittest instrument vnder heauen, to deale in so  
vvaighty a cause. It commeth into my minde, that the  
Lord in iust iudgments towards my sinnes, should deny  
any blessing vnto my endeuors. I know that my weak-  
nes in handling the cause, might disgrace the same. And  
inasmuch as states for the most part, looke with fleshly  
eyes; It commeth into my minde, that the suit, by reason  
of my base estate should be reiected and cast off. But all  
those likelihoods notwithstanding: yet I see that the  
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Lord will haue the cause once againe brought vnto the Parliament in my hands, to try whether men will not acknowledge the Gopell, and the gouernment of his son; to wit, the scepter, whereby alone Christ Iesus ruleth among men, to be worth the entertaynment in their assemblies, though it be not accompanied with that worldly maiesty, wherewith when it pleaseth him, he is able to countenance it. And hereby it is in deed, that men do truly shew themselves to tremble before the son of God, and to stoop vnto his royall Scepter, when they are not ashamed of his word, how base soeuer they be that become suiters in the behalfe therof.

For mine owne part, howsoeuer I haue iust occasion to Lament mine owne great corruptions, yet I may boldly say in the presence of God, & al those, vnto whose consideration these labors of mine are offred. publish thus much, that this cause, as near as I could, is altogither separated from those foul staines, wherewith I acknowledge my selfe to be defiled. And I hope, that it so offereth it selfe vnto the publike view and consideration of the Parliament, as they haue no iust cause by reason of my great weaknes and base estate, to reiect the same. Neither is any man to maruell, that I being charged of late, by M. Doct. Some in publike writing, to be not onely a defender of many blasphemous errors, but also an underminer of the ciuill State, durst presume to become a suitor vnto the high Court of Parliament, before I had first cleared my selfe of those crimes. For my purpose being to haue published an answer to M. D. Some, before this cause should be made known; I was, drawne whether I would or no, to take the opportunity of setting out this, which I thought to be most vvaighy; least that if I had deferred it untill th' other had come forth, I might haue



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have bin prevented of the means to publish it in any due time. Besides the 185. page, line 2. & 30. of M.D. Some booke, wherein he hath freely graunted me the controverſie betweene us; which is, that unpreaching ministers, are no ministers, and consequently, not to be communicated with: do evidently shew, that he did not well know himselfe what he did in charging me, so far beyond christian modesty, for defending nothing els in these points, but that which his owne writings do publike-ly witnes against him to be Gods truth. So that of al other causes, his bare (and by his owne witnes, for the most part false) accusations, ought least of all to dissuade me from this labour, though I neuer ment to answer him. But by the grace of God he shalbe answered, and that very shortly.

And the Petition being in the behalfe of Gods honor, and the good of his Church, the small regard that the Parliament hath had heretofore unto such suites, ought not greatly to discourage me, the number, might, power, and authoritie of the enemies of the cause, much lesse. He that ruleth the hearts of men, can encline them to the setting forth of his owne glory when he thinketh good. That which the Lord, for some cause seeming good unto his wisdome, doth not grant at one time, he (being for the promoting of his honor) lightly bringeth to passe at some other season. And the attempts of his children for the buylding of his Church, haue not alwayes that successe which they wish under their hands. For he useth the endeuors of some, not to finish the building, but to be a preparation unto that worke which he meaneth to effect by the hand of others. Zerubabel and Ezra labored very hardly in the building of Ierusalem; the Lord did not finish the worke by their means: and yet that  
which



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which they did, was a great furtherance unto Nehemiah, whose hands the Lord used in joyning the wall. So the endeavors of Gods children in our dayes, may haue their effect to the glory of God, and the comfort of his Church amongst our posterities.

It was a common demaund the last Parliament, where the cause of reformation (being then labored for) was 26. or 28. years agoe, and wherefore after so many years of the Gospell, enjoyed in this land, the motion of altering the outward state of the Church, in the offices and officers ther of? Came it so out of time to be considered off? Least the like obiection should be used in the ages to come; behold, the mountayns of Wales, do now in the 31. yeare of the raig of Queen ELIZABETH, call heauen and earth to witnes, that they are weary of their dumb ministers, nonresidents, Lord Bishops, &c. and that they desire to be watered by the dewe of Christs holy Gospell, and to be compassed about, with that beautifull wall of his holy gouernment. Be it then granted, that the Lord in anger towards our sins, doth not account vs now liuing, worthy to be invited by his right excellent Maiesty and the state, as Israel was somtimes, by the godly king Hezekiah; to giue the hand

2.Chro.31.8 to the Lord, and to come vnto the Sanctuary which he hath chosen, & serue the Lord our God, that the fiercenes of his wrath should turne away from vs: yet notwithstanding, least it should be preiudiciall vnto our children, that we neuer claymed any interest vnto the truth of the Gospell, and neuer desired to be unburdened of our blinde and tyrannicall guydes: This Petition of mine shalbe a witnes that both hath bin labored for. Whosoeuer they be then, that would wish men, not to trouble themselves in that cause, wherein in their

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indgements, they can see no hope of preuayling; doe not consider, that thereby they bereaue our posterities of a great means, to come by that which the children of God now living, would so willingly obtaine. And they do not consider, that as the Lord hath appointed some to lay the foundation, & make up the buylding of his Church, so he hath ordayned others, to prepare, and as it were, to cleanse the place where he meaneth: o buyld his Temple.

The aduersaries of this cause may be many, and of great countenance; but we knowe that the Lord hath committed all power in heauen, and in earth, not unto man, but unto his owne sonne Christe Iesus, the alone head and king ouer his Church. The cause therefore in hand being his, in whose hands is all power and dominion; why should we feare any thing that earth can inuent against the same? And if the question were, who ought to be terrified in this matter, they by whom the Petition is promoted, or they who oppugne the same: it shall be found that the aduersaries hereof, haue no other cause, but to be stroken with a desperate and uncomfortable feare: Where as on the other side, the patrons of the suite may be euery way exceedingly comforted. For what els do the enemies hereof, but (after the manner of the wicked mentioned in the booke of Iob) say vnto the Almighty, depart thou from vs? Because we desire not the knowledge of thy wayes, any further then it may stand with the upholding of the corruptions receaued and mayntained in our Church, by the consent of the State. Yea, and in their practise they say, who is the Almighty that we should serue him; if he be so strickt in his worshipp, that he cannot abide a Church gouernment to be mayntained, which may be

Math. 23. 18

Chap. 23. 13

15.



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changeable, at the pleasure of the ciuill State? *Who is the Almighty that we should serue him; if none must be in our ministry, but such as both for their gifts and faythfulness, do in deed shew themselves to be his true messengers? Who is the Almighty that we should serue him; if men for the bettering of their outward state, may not be Lords ouer their brethren, and ioyn liuing with liuing, that they may be able to maynayne a part unbeseeeming their calling. And I would they did not say, what profit is there, if we did stoupe so lowe into him, as without delay, there should nothing be in our Church, which might swarue from that seuererule of his word? Should Gods children then feare least these men should haue the upper hand ouer them, and the Lords cause which they mayntayn. Nay, I tell you, that although such aduersaries, were of that pouer and authority, that it might be demaunded, Who they were that durst presume to declare their euill wayes unto their faces: yet should they undoubtedly be made as stubble before the wind, and as the chaff, which the storm carryeth away. For this cause and euery one, that in the sincerity of his hart, seeketh the prosperous successe thereof, may boldly say with I O B: Mine enemy shall be as the wicked; and he that riseth against me, as the vnrighteous, the heauens shall declare his wickednesse, and the earth shall rise vp against him. The encrease of his house shall go away, it shall flowe away in the day of his wrath, his eyes shall see his destruction, and he shall drinke of the wrath of the Almighty. This shall be the portion of as many as to the end, oppose themselves against the cause of reformation now labored for. It is not a matter of dalliance, to withstand the pouerfull ordinance of*

*Iob. 27. 7. &  
28. 27. & 28.  
29.*



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of God, in the gouernment of his Church, especially when in the Steele thereof, the marchandize of shamelesse Babylon is maintayned. It is but folly to fight against the lambe, in the defence of her pleasant things; For the lamb shall overcome, because he is the king of kings, and the Lord of Lords, and they that are of his side, chosen, and called, and saythfull. Great Babylon the mother, that mighty harlot, being in her full strength in this land, was not able to stand against him; what then shall it boote the weake daughter to strue? And let them feare and take heed, who defend the daughters fornication, least they be made partakers of the punishment denounced against them, who committed adultery with the mother. Themselves they may hurt, but their practizes against Gods truth and his Sayntes, ought not to discourage the Lords chosen, from standing to the cause of their master. Be they then neuer so many, neuer so powerfull, neuer so flourishing, neuer of so great authority in the eyes of the world, who cannot abide that the Gospell should haue such a free passage in this kingdome, as the heat thereof shoulde melt whatsoeuer is amisse in our state; yet the Lorde not being of their side in this poynt, they shall not be able to preuaile. For this is that cause against which, neuer man as yet strued and prospered. I knowe there will be many in this Parliament, who questionlesse fauor the cause of God from their heart, & would be forward in pleading for the soueraigntie of Christ Iesus, if they saw not their endeavors crossed and withstood, by many of high place and authoritye. All those who soeuer they be, I do from the bottome of mine heart earnestly beseech, that they would consider, that in dealing for the putting downe of the dumbe ministry, for the abolishing of Nonresidency, and the rooting out of Lord Archb. and Lord Bishops, and whatsoeuer

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**Job. 21. 12**

**Esay. 48. 1. 2.**

els the right hand of the Lord hath not planted: and in seeing that the worde preached, may freely sound thoroughout this kingdome, they do thereby nothing els, but desire that the God of heauen and earth may be acknowledged, and accounted worthy alone to rule in his Church within this land. The consideration whereof, ought so to moue and stir them up, as no creature under heauen should be able to dismay them, in this their Petition and request. They seeke that he may rule his Church by his word and lawes alone, at whose reproofe the pillars of heauen do tremble and quake. They seeke that he may be acknowledged for the onely Saviour and redeemer of men; and for the onely lawgiuer in his Church, who hath protested that he wil not abide to impart the glory thereof unto any other. And whom should they then feare in this suite? The Lorde hath promised, that none who trust in him shall perish, Psal. 34. 22. And he hath promised, that although the wicked watch to slay the righteous, yet he will not leaue him in his hand, psal. 37. 32. Yea, he hath promised to be with those that feare him, when they passe through the waters, that they should not be ouerflouen; and when they walke thorough the fire, that they should not be burnt. Wherefore then, should they feare man, whose breath is in his nostrils, as long as they sincerely stand to the cause of their God. Though they be but a few in number, yet the Lord with legions of Angels standeth on their side, to discomfort all those that contend with him. Oh I would that the words of the Lord spoken by Isaiah the Prophet, were thoroughly written in the hearts of as many in this honorable assembly, as for the feare of man will be the hardlier drawn, thoroughly to stand to the cause of their God. For thus comfortably the Prophet, Chap. 51 of his prophesie, speaketh unto all those that with an upright heart



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*heart seeke the honor of the Lord. Heare me, ye that follow after righteousness, and ye that seeke the Lord, looke to the rocke whence you are hewen, and to the hole of the pitt whence you are digged. Consider Abraham your father, and Sarah that bare you; for I called him alone and blessed him, and encreased him. Harken vnto me, yee that know righteousness, and the people in whose hearts is my law, fear ye not the reproch of men, neither be you afraide of their rebukes: I, euen I am he that comfort you. Who art thou that thou shouldest feare a mortall man, and the sonne of man, which shalbe made as grasse, and forgettest the Lorde thy maker, which hath spreadd out the heuens, & layd the foundations of the earth, &c.*

*Now then, whosoeuer they be, that are timorous in the cause of God, (as alas, what flesh and blood is not too too feareful) here is a stedfast rocke for them to leane vnto; here is a defender for them, vnder the shadow of whose wings, they might be bold to contemne whatsoeuer their aduersaries can bring against them. Are they but a few in number, let them looke vnto Abraham, he was called alone, and yet the Lord blessed him, and encreased him. Are they afraide of the rebukes of man? why they seeke the righteous wayes of the Lord, and therefore he commandeth them not to feare. Are they pouerfull and mighty, by whom the suit is discountenanced: yea, but notwithstanding they are but mortall, & they shalbe made as grasse, and the time will come, wherein it shalbe demanded; Where are they now that withstood the cause of God in the Parliament of England? Is not their memory written in water, and their hope perished together with them? To desire the free passage of the Gospell in this land, together with*

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Ezra. 4. 7. 8.  
 & 5. 3.  
 Cap. 6. 7. &  
 7. 23.

A. Ezra. 7. 23.

the speedie remoouing of all that hindereth the same, is to  
 plead the cause of that God, vvhobath controlled kings  
 and great Monarches, yea quite ouertrowne them &  
 their kingdomes, for denying the free vse of his seruice  
 vvithin their dominions. Euen the cause of that God,  
 vvho hath not onely bridleed the rage of tyrants, inten-  
 ding the suppression of his trueth, but also turned that,  
 vnto the great good of his Church, vvherby they sought  
 to worke the ruine thereof. Pharaoh, Achitophel, Sna-  
 cherib, Haman, came to the graue vvith blood, vvhen in  
 the eyes of men, the most of them vvwere likeliest to pre-  
 uayle, and the cause of God and his children unlikelyest  
 to stand. The Lord in this kingdom can do the like vvhen  
 he thinketh good. The accusations and slanders of Mi-  
 thridath, Tabeel, Rehum, Shimfai, Shetherboznai, vvith  
 their companions, did seeme likely once and againe, to  
 binder the buylding of the holy citie: but at the length it  
 broght frō Darius, a most sure & strong com mandement  
 for the furtherance of the work, clean contrary to the ex-  
 pectation of the enemie. And vvho knoweth vvwhether  
 the Lord at this Parliament, vvill not stir vp the spirits  
 of the Sates, and especially, of her R. excellent Maieslie,  
 that they may say vnto the enemies of this cause, as Da-  
 rius did vnto the men afore named. Therefore Tatnai,  
 captaine beyond the riuer, & Shetherboznai vvith their  
 companions; be ye far from them. Suffer the worke of  
 this house of God to go forward. And <sup>a</sup> vvhat soeuer is  
 by the commandement of the God of heauen, let it be  
 done speedely for the house of the God of heauen; for  
 vvhy should he be vvroth against the realm, &c. vvher-  
 fore beloued, vvho soeuer you be, that at any time shalbe  
 employed, eyther as Parliament or othervvise, in the st-  
 ting forward of the cause of reformation, stand man-  
 fully in defence of the truth, & the liberty of his Church  
 The

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The practises of the aduersaries, I mean of our bishops, shew manifestly, that these reliques of cursed Babylon, which they maintayne among vs, must needs go away with a noyse, as the rest was ouerthrowne. They will not yeelde to the trueth, howsoeuer it hath gotten the upper hande of them. The Lord must vse violence to throw them out, as he did against the caterpillers their forefathers. Reuel. 18. 19. They haue manifested hitherto, how desperate and past recovery, the cause which they defend is become, in that they haue denyed, to yeelde a quiet and a brotherly conference or disputation, with those who are contrary minded vnto them. If I may but procure this with our BB. in Wales, I will loose my life, if they be not ouerthrowen: which I speake not, without the humble acknowledgement of myne owne weaknes. And let me not be thought by any, to deale too confidently, for I deale in a sure and a confident cause, which is not timerously to be delt in, but in the feare of God, with all boldnes to be stood to, and a-rouched. And whensoever they or any of theirs, shal but aduenture their places against my life; they shall perceiue by the grace of God, that there is strength in the cause, which hitherto they haue with'lood to their smal gaine.

Yea, but I might haue dealt more sparingly against them. It were pity in deed, but I should intreat the high court of Parliament to heale the disease of my countrie, but so notwithstanding, as they would suffer the cause of the grieve and misery thereof still to remaine. The Parliament should be sued vnto for helpe, against the disease and bane of the country of Wales, but so as they would fauor the causes thereof. And what malladie is there I pray you in our Church, whereof the dumbe ministers, nonresidents, our Lord BB. with the rest of that ungodly generation are not the cause. I should spare them who spare not the Church, and in whose eyes the glory of God



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is not esteemed, and yet the Lord knoweth, I hate them no farther then they are Gods enemies. Their fauor I desire not, as long as they continue to be the aduersaries of the Church. If they would yeeld peace vnto it, I would be soon brought to lay down my complaints against them.

Concerning you my deare countrymen, whom God of his infinit goodnes and mercy, hath translated out of the kingdome of darknes, vnto the blessed possession of the heauenly Ierusalem; I beseech you very earnestly, that you would be carefull to walk worthy the Gospell of christ. Be carefull hereof, whether your abode be in England or in Wales, and at any hand, endeavor to liue where you may enioy the meanes of the word. And be carefull to haue the Lord purely worshipped in your families. Take heed of the profanenes, whereby the most norre liuing, are drawen to contemne Gods iudgements against their finnes. The time wil come, wherein it shalbe made known that your hope was not in vaine. Labor diligently, as far as your callings will suffer you, to be a means to conuay that treasure vnto your country, whereof you your selues haue bin made partakers. Particularly, let me here put you in mind, R. honourable and worshipfull, who of my countrye are in this Parliament, to acquaint this honorable court, with the miseries of our country, and to be earnest for a redresse. And you my brethren, who hauing fit gifts, and are employed in the ministry, either in your owne countrie or in England, forget not I pray you, to be remembrancers of Sion, giue the Lord no rest, untill the righteousness thereof breake forth as the light, and the saluation thereof as a burning lampe. I would to God that I might ioyne with you, and you with me, in some endeavor, whereby the means of saluation might be had in our native countrie; it is my hartie desire. The God of peace, who hath called vs to his eternall glory by Christ Iesus, make vs perfect, confirme, strengthen and stablish vs to the ende, Amen.



A viewe of some part of such pub-  
like wants & disorders as are in the service  
of God, within her Maiesties countrie  
of Wales, together with an humble PETITI-  
ON, vnto this high Court of Parlia-  
ment for their speedy redresse.

Anno 1583.

**T**He æternall God, before whom I nowe  
stand, and shall stande in that day, eyther  
to be acquitted or condemned; knoweth  
that the pitifull & miserable estate of my  
pitifull and miserable countreimen, the  
inhabitants of Wales; doe inforce me in most du-  
tifull and humble maner, at this time, both to lay  
open before your eyes, whoe by the prouidence  
of God, are now to be assembled together in this  
highe court of parliament: the wantes and defor-  
mities of the seruice of god in wales, my deere &  
natiue country, and also to intreat with the like  
submission, that the same by your wisdomes may  
be speedely redressed. The Lords holy seruice a-  
monge that people hath many corruptions and  
more wants. Their case in regarde therof is very  
pitifull. Few or none there be who are thorowly  
touched to haue compassion thereof. The means  
of redresse is in the hands of this assembly, who  
are met together, to the end that al the subiects  
of this kingdome, may with fredome and liberty  
acquaint them with their suits and Petitions, for  
the promotinge of Gods glory, and the good of  
their cuntry. And therefore, in that I make known  
vnto this high court, the greefes of my country,  
& desire the redresse thereof; therein I neither in-

2 A SUPPLICATION UNTO THE

treat any thing which lieth not in your power to grant, nor craue that, wherein the case being neglected by others, I may not lawfully be a suter. The reason that mooueth me thereunto, is the discharge of my duty towards the Lord my God, towards his Church, towatdes my natiue country, and towards you of this honorable assemblie, which coulde not stand with my silence nowe in this suit. Concerning the Lorde, because I am a pore wretched sinner, vpon whom he hath shewed great mercies, in pardoning my great offences often committed against his maiestie; I haue by his grace taken a bonde of my selfe, to seeke the promoting of his honor by al means possible: and in the seeking thereof, to vtter the truth as far as my calling wil permit, without respect of person, time, place, estate, or conditiō of life whatsoeuer; and so to become an vtter enemy vnto all these corruptions (by what authoritie or person soeuer they be maintained) whereby his holy seruice is hindred. And therefore you of this honorable assembly are not to maruel, that I both seeke the ouerthrow of these corruptions in Wales, whereof anon I wil speak more at larg, wherby the Lords holy and sacred ministry is shamefully polluted, and his seruice with the saluation of his people greatly withstood: and also lay vppon you whose authority, good name, credit, estimation, and high place, I ought and by the grace of god wil defend, against al the detractors therof, euē with the lesse of my life when it shalbe needful; the staine and discredit of denying gods heavenly truth, the passage joyned with the continuance of the lamentable miserie of soules, and the defence of monstrous



## HIGH COURT OF PARLIAMENT. 3

strous impietie, euē in gods own house, vnles you  
 yeeld vnto the suit, whervnto at this present you  
 are entreated to be fauorable. As for the Church  
 of God into which I haue bin begotten thorowe  
 the word preched, by means of my abode in Eng-  
 lande, in these peaceable dayes of her highnes. I  
 haue wholly dedicated my selfe to seeke the flow-  
 rishing estate thereof by labouring to beutifie the  
 same, both in the plucking vp by the rootes, of  
 these filthie Italian weedes, wherwith it is nowe  
 miserably deformed; and planting therein what.  
 soeuer might be for the comelines of Gods orch-  
 ard, in respect of my poore countrey; because it  
 pleased the Lord of life that therein I first sawe the  
 light of the sunne, and haue been by my parents  
 there liuing, brought vp in both the vniuersities of  
 this land, to the end if euer the Lord enabled me,  
 I should procure the good of my natie country-  
 men. I haue vowed my selfe dutifully to benefite  
 them al the waies I may. And in doing them good,  
 I purpose not to respect mine own quietnes, yea  
 or life, where my death can win them the gospel.  
 And wherein shall I stand my deare cuntrimen in  
 any steed, if not by speaking in their behalf then,  
 when their wantes are most pitiful, & they not a-  
 ble, or not willing, to make knowne their miserie?  
 if not in blessing their deaf ears, in remouing the  
 stumblinge blocke from before the eies of the  
 blinde? if not in labouringe to bring them to hea-  
 uen, who of their owne natures should liue eter-  
 nally in a worse place to their woe? Their misery  
 at this day consisting partly, in the great igno-  
 rance of God wherein they liue, partly in those  
 corruptions and vnlawful callings, where by the  
 Church

#### 4 A SUPPLICATION VNTO THE

Church generally within her maiesties dominions is pestered; I am nowe with all humilytie to seeke the redresse both of the one and the other at the handes of this honorable assembly. This ignoraunce also, and these corruptions standing as enemies in the way to hinder my bretheren from eternal life, I professe my selfe to seeke their overthrowe and confusion, and by the Lords assistance as long as I liue, neuer leaue either of both, vntill the Church of God in Wales be disburdened of suche vnnaturall plantes. Concerning you of this honorable assemblye, seing I haue receaued the former blessings throughe your handes by meanes of the outward peace, whereof hir right excellent maiestie hath made the whole land partaker from the Lord, I cannot of conscience; but in most humble submission & reuerent manner, put you in minde of the estate wherein you stand before the Lord, vnlesse at this your meetinge, there be order taken, for the reforming in Wales of such things as now shalbe made known vnto you to be amisse, and you earnestly with all reauerence and durie, entreated to reforme. May it please you therefore to vnderstand, that there is not only such a defect of the seruice of the euerliuing God in all the publike meetinges for the most part, of all the inhabitants of Wales, hir maiesties free borne subiects and people: as the most parishes within that country, want the means of saluation, and haue wanted the same all this time of her prosperous government: but also that there is such corruptions in that part of Gods seruice which is established, as the Lords holy and sacred ministerie, with



## HIGH COURT OF PARLIAMENT. 5

with al other ecclesiastical functions, pertayning vnto the outward seruice of God, and the gouernment of his Church, are most intollerable abused, and prophaned by such as are there tolerated to intermedle with them. And may it please you in like sort, that some order may be taken, whereby the seruice of God in his pure worship, being as you heare, many waies defectiue and corrupt among the people, may be without delay restored vnto the integritie, which shalbe acceptable in the sight of God, and the meanes of their saluation who professe the same. This most humble and most waightie petition, I am the rather encouraged at this time to prefer, in as much as it doth not only tend to the saluation of many thousandes soules, who now (alasse) perish in miserable darknes and ignorance, but concerneth the furtherance, which is the point especially to be respected, of the pure and sincere worship of the eternall God. And it is that cause, being my second incouragement, which you of this high court of parliament professe all of you to fauour. For who is he that will not professe him self to be the fauorer of a suit tending to the honor of God, and the deliuerance of men from eternall woe and perdition? And it is that cause wherein euery of you are bound vpon your alegeance vnto the Lord and her maiesty, laying al other maters aside, first and principally to deale; and so to deale as you suffer not your selues, for any worldly respectes, either by the vtter reiecting, or by the cold and carelesse intertaining hereof, to betraie God, to betray his truth, to betraie the saluation of men, and to betray the whole kingdome vnto the

6 A SUPPLICATION VNTO THE

the fiery wrath of Gods heauie displeasure: Of all which sinnes the Lord himselfe findeth and pronounceth euery one of yon to be guiltie, that will not labour at this time of your assemblie, for the promoting of the cause nowe in hand. And howsoever in former times, he hath seemed hitherto to wincke at the carelesse respect, which you haue had to his true seruice: yet you are now to vnderstand, that it is to be feared, lest shamefull and speedie destruction wil betide the whole kingdome, if the suite wherevpon the worshipp of Gods owne Maiestie standeth; be as slenderly entreated of the parliament of England, as alway heretofore it hath bene. And that the petition may appear to be no other, then that, which he by whome alone all kingdoms and common welths are maintained, requireth without contradiction to be graunted, by this honourable assemblie, except his heauie wrath and displeasure, would be procured vpon the whole land. And that it may appear to be no other then that, the graunt whereof, is the onlie way to saue them on whose behalf it is made; no other the that which no state, no kingdom, no councell, prince, potentate, high or lowe can denie, except they would shewe themselves to haue no care of religion and pietie: that these thinges I say may appear, we are to consider more at large of the petition, and then whether it be such, as vpon the denial thereof, the wrath and anger of God is to be expected, for to fall vpon them, who shall denie the same, and the whole land for their sinne. Nowe therefore, if there be nothing else required at your hand, in this whole treatise following, but that which the Lord himselfe



selfe from heauen, pronounceth to be so neerly  
 joined with the former points; as vpon the refu-  
 sall of the suite, you shal openly declare, that you  
 are an assembly wherein the Lords cause shal not  
 be hard; an assemblie wherein the felicitie of mi-  
 serable men shal not be respected; an assembly  
 who wittingly and willingly call for the iudge-  
 ments of God vpon the whole kingdome; an as-  
 sembly wherein trueth, religion, and pietie can  
 beare no lwaye: then I hope that none will be  
 found in this honorable court, to be such an ene-  
 mie vnto the honor of God, the felicitie of men,  
 and the quiet state of this common wealth: none  
 so prophane, wicked, and irreligious, as euen to  
 thinke that the consultation of this matter may  
 be differred. But if on the other side, the suite be  
 founde to be of no such importance, as before is  
 expressed, or if I be found to write any thing im-  
 pertinent vnto the former points, or not to haue  
 behaued my selfe so dutifull in my stile and ma-  
 ner of writing towards this honorable court, as it  
 became the basest vassel vnder heauen, hauing a  
 calling to deale in the like cause, to carie himself  
 towards the princes of his people, then let not  
 my life be precious in your sight. Here therefore,  
 with all humility and reuerence, before the eter-  
 nall God, his elect Angels and Church, her right  
 excellent, our dread soueraigne, Queene ELI-  
 ZABETH; I call euerye one of you to recorde,  
 that vpon the perill of my life, I will shewe, that  
 you cannot but giue care vnto the suite, which is  
 now preferred vnto you, though by my base and  
 sinnefull hands, except you will neglect the ho-  
 nor of God, set light by the saluation of his peo-  
 ple,

ple, endanger the state of her Maieſty (whom the Lord long preſerue vnto his glorie) with the whole kingdome, and proclaime vnto the world, that all religion and truth is periſhed from amonge you. My manner of dealing herein, as it ſhalbe by the grace of God in all dutie and ſubmiſſion; as writing vnto thoſe, whoſe authoritie and places, I am not without great reuerence to conſider, ſo ſhal it be plaine and free without miniſhing or clipping any part of the trueth (for the feare or fauor of any creature) which it concerneth you to heare; wherein I will vtter nothing but that, which by the aſſiſtaunce of God, I will ſeale with my blood, if I ſhall be driuen therevnto. The reaſon moouing me to ſo free and plaine a kind of writing, as neither I dealing in the ſame cauſe, nor yet any els before me haue vſed, is not (the Lord is my witneſſe) becauſe I would hereby, arrogate vnto my ſelfe, the prayſe of a bolde rebuker of ſtates, & great perſonages; but it is firſt, becauſe I deale in that matter, vpon the goodnes whereof, I may preſume to ſpeak the whole truth of God, eſpecially writing vnto an aſſembly profeſſing true religion. Secondly, becauſe the ſuite is put vp vnto them, who although they profeſſe to ſeek the honor of God: yet haue heretofore altogether vndutifully reſuſed to giue the hearing vnto any motion tending vnto the reformation of the religion, which they pretend to fauor and profeſſe. Some of them thinking the cauſe at all not worthie to be delt in. Others, not altogether diſliking the ſuite, iudged notwithstanding the time wherein it was to be handled, not to be as yet come. Becauſe they ſaw that the baſe and  
suppli-



supplicatorie maner whereby it desired the hearing, made al other causes comming with authority from men, to be preferred before it. The most who in deede sincerely fauoreth the cause, haue thought it to be a gaineles matter to deale at all therein. For as much as it is the generall voyce of all men, that reformation cannot be taken in hand, without the high and heauie displeasure of her Maiestie, who (to speake as I am perswaded) being borne in hand, by the vngodly perswasions of some godlesse and irreligious men of the Ecclesiastical state, that the Church within her Maiesties dominions, cannot be at a better stay then it is; hath not without great reason, bene hitherto the hardliar induced to haue the cause of religion againe dealt in, which she is perswaded altogether to be in a tollerable sort, according to the will of her God. Being also vndutifully borne in hand that the endeouour of reforming religion is nothing else, but a new fangled and seditious attempt, proceeding from the factious & discontented braines of those, who are slandered to desire thereby nothing els, but the alteration of the present state, dangerous to her royal crowne and person, and ruinous vnto the whole kingdome. In respect whereof, the cause offering it selfe againe to be considered of this high court; it became the same to come, with a maiesticall and terrifying countenance; that if it pleased the Lorde, it might this way for feare compell them dutifully to stoupe vnto it, whose fauor and good liking in a peaceable manner, hitherto it cou'de by no means procure. And it became it so to offer it selfe, as withall it might appeare, that the enter-

terprise of reforming religion, is not a matter tending to the disturbinge of the common-wealth, and the disliking of her Maiestie. Except men would slanderously surmise the estate of this kingdome, to be so out of square, as Gods truerh cannot haue passage therein, without the imminent ruine of al, and slanderously report her Maiesties will and affection, to be then intollerably crossed, when the will of her God, is sought to be established: which assertions, shalbe manifested to be grieuous, and vndutifull slaunders against hir Maiestie and the state; by the opening of such thinges as being amisse within Wales, the Lorde requireth to be reformed, at the handes of her Maiestie and this Parliament.

The wants therefore, and corruptions of the seruice of God in Wales, joynd with the misery of that people are; first, in that the most congregations within that countrie, haue all this time of the Gospell preached in Englande, had no other seruice of God, for the working of fayth and repentance sounding in them, but such, as whereby the people partaking the same, cannot possibly be saued ordinarily. Mistake me not. For I doe not saye, that eyther that seruice, which all this time of her Maiesties gouernment they haue had, and now haue, is idolatrous, or that by the publike authoritie of her Maiestie and the Parliament, they haue bin publikely enjoyned, to professe any other religiō, then that only true religiō, in the professiō wherof alone, ordinary saluation is to be had. But I affirme that God is not otherwise serued in the most assemblies there, then that way, whereby the food of eternall life, shall



# HIGH COURT OF PARLIAMENT. 11

shall neuer be ordinarily conuayed to the people. This I affirme, and this I will stand vnto, because for the space nowe of 30. yeares complete, they haue euery where, for the most part, wanted the preaching of the word, without which, as it is plainly set downe in manye places of the word, and I haue elsewhere largely prooued vnto her Maiestie and this high court, ordinarily, no fleshe can be saued. Now my Lords, and you the rest of this Parliament, consider I pray you, what care hath bin had of the soules of men vnder her Maiesties gouernement, and how in the dayes of reckoning and account these things will be answered. Consider how lamentable a case it is, that in the flowrishingest gouernment for outward peace, that is again vnder the cope of heauen; where publike idolatrie hath bene bannished, not one family or one tribe; but a whole nation should perishe for want of knowledge. And see whether I haue not sufficient cause to deale with you on the behalfe of my countrie. My crie, my crie is not the crie of<sup>b</sup> guiltlesse and innocent blood, which were verye woefull, but of lost and damned soules, which is most lamentable: and giue you eare vnto it, my LL. least the blood of soules bee laide to your charge, and required at your hands. For it is not the iudispensible dutie of the Parliament to giue eare vnto this crie? Howe then I pray you, will it be answered before the iudge of all the worlde in the day of judgement, if you be carelesse of a dutie so necessarily required at your handes: when our Sauious Christ affirmed it to be nothing auaileable vnto men, to winne the whole worlde, if they lose their  
own

a Iam. 1. 12.  
1 Pet. 1. 23.  
Iob. 33. 23.  
1. Cor. 1. 21.  
Rom. 10. 14.  
Ephes. 1. 13.  
and 2. 17.  
Acts. 20. 32.  
Pro. 8. 34. 35.  
Isay. 53. 11.

b Deut. 11. 8

Luk. 9. 25.

owne soules. Did he thereby thinke you, not only enforce that they are in a miserable taking, who in respect of the knowledge of their saluation, know not the right hand from the left: but also forcible in feare, that gouernours vnto whome of trust he hath committed inferiours, discharge not their duties in his sight, vnlesse they haue great care of the saluation of their people? Questionlesse he doth. Let them therefore be afraide of aternall thame and confusion, who blushe not to be busie in the consultation of euerye trifling matter, and would be accounted great state men for tything Minte and Cummin, whereas in the meane time, they are not ashamed, no not to withstande the consultation, purposing to bring that to passe, which the wisdom of God himselfe Iesus Christ, hath pronounced to be worthy the whole world, euen the sauing health of men. Well the day will come, how soone he alone knoweth, in whose handes are the keyes of all knowledge; wherein it shall appeare by wofull experience, & that too late, what an heauie reckoning will bee made with such Parliament men. And take you heed that are of this assembly, now at the length after so many warnings, lest you be found in their number, who make light account of the cause of the Gospell offered vnto them, and who thinke the matter of mens saluation, to be nothing else but a conceit, wherewith the immaginations of melanchollicke heads are vsually troubled. The cause one day shalbe found worth the consideration, howsoeuer men now thinke that they may without dammage securely contemne the same. And I woulde humbly intreate this high courte  
more



more seriously to consider thereof. The suite is, that Gods honour may be truly yeelded vnto him by the subiectes of this kingdome, and that their soules may be saued in the daye of Iesus Christ; such a suit as a greater cannot be consulted of amongst the sonnes of men. And will not the wisest and greatest assembly in the land, take order that this may be haikened vnto? Wil they not consult of a waye how men may come vnto the means whereby they may be saued; To what end elie my Lordes should you be assembled together, if this cause be not handled in your meetings? A Parliament gathered together in England, in the dayes of the Gospell vnder Queene ELIZABETH, and the caule of Gods honor, & the felicitie of the subiectes neuer thought vpon, neuer accounted worthy the consultation. Such a state and such a gouernment may flowrish and continue in peace for a time: but vndoubtedly the destruction therof is decreed with the Lord, the execution of which decree, shal not be ouerlong deferred, without speedie repentance. Can there be a meeting of all states in the land to consult in Parliament, what may be most behoofull for the promoting of Gods glorye, and the good of the common welth, and yet no care had, how the ætternal miserie of a whole nation, euen almost the fourth part of the kingdome may be preuented? What is this elie but to dally with Gods honour, and to delude his people of their saluation? When especially after so many Parliaments, in a kingdome freely professing the Gospell for the space of 30. yeares, in the fourth part of the kingdome, there shalbe founde such grosse  
igno-

ignorance, as no region vnder heauen, coulde at anye time yeelde the like president, so long after the bannishing of idolatrie. I doe not solace my self in considering the miserie of my natiue countrymen, neither do I thinke thereof at all, vnlesse it be to bewaile their estate, and to consider how it may be redressed. This I may say of them without offence, that they neuer as yet for the most part, enjoyed the preaching of the Gospell, since they wer professed idolators vnder poperie. Now what felicitie concerning spirituall things, a profession without the Gospell preached can haue, the same they may enjoye I denie not. But what will be the end of such a profession? verely euen this. After a few dayes miserably spent in this life such professors shalbe sure (for any thing that is otherwise reuealed) to liue in hell for euermore. Will it then profit them at all, to haue liued in a kingdome professing true religion, though they haue gayned the whol world therein, seeing they are sure to lose their owne soules: because in this life they haue wanted the preaching of the Gospell. And if this that I haue set downe be not sufficient to expresse their miserie, and to mooue you to consider of them, I know not what may be accounted miserable, or what may procure compassion. Or if this will not mooue you to graunt them the preaching of the Gospell, then shal you leaue vnto posterities, but a small testimonie of your religious hearts, and loue to the Lords sanctuary. Is there not an heauen my Lordes, after this life for men to goe vnto? Is it possible that they shall ordinarily go thither, who neuer enjoyed the preaching of the Gospell? Or can our  
people



people in Wales looke for extraordinarie saluation? And will not you see that they be no longer destitute of this meanes, whereby they may walk in the statutes of life and not die? Is this petition that God may be truly honored, and the soules of men saued, hurtful to the state, dangerous to her Maiesties crowne and dignitie, and contrary vnto hir affection? cannot this state stand if God should be truly honored, and that people trained in the waies of godlines? Cannot her Maiesties crowne and dignitie stand, if these thinges be enacted in Parliament? And must shee needs be vndutifully gaisaid, when the honor of her God, & the blessednesse of her people are pleaded for? Whosoever haue, do, or will slaunder their soueraigne, and the whole state, in this vile and vndutifull sort, it is pitie they were not seuerely punished. Againe my LL. is that a religious assembly? Is that an assemblie wherein truth, pietie, the honor of God, and the æternall happinesse of men shal beare any sway, where this petition cannot be granted? Which desireth nothing els, but that whiche may be enacted without the great hurt of any, & which ought to be graunted, whatsoever in the judgment of fleshly wise men might seeme to ensue thereof. They will neuer therefore in the sight of God and his Church, escape the ignominie and staine of irreligious and profane men, whose eyes will not be moued with compassion at the estate of our people, and defects of Gods seruice among them. Nowe if I be thought to haue reported any vntueth, concerning their estate, let me be brought face to face, for the triall hereof, with those vnto whom the

D

care

care (I should say the spoile) of the Church there is committed, and being conuincd to haue vttered any vntrueth, let me haue no fauour, but dye the death, before you of this honourable assembly, and my blood be vpon my owne heade, for impeaching the credite of the rulers of my people and their gouernement, vndutifully by publicke writing, whose estimation I know it to be unlawfull for me, euen in thought once to violate.

**Iob. 4. 8.**

**Ie. 17. 13. 14.**

I doe here therefore before your Hh. offer to prooue more at large, that the most congregations in Wales, want the very especiall outward marks of a Church, and so the meanes of saluation by the worde preached, and the comfort of fayth, by the right administration of the Sacraments. I also offer to prooue, that your Hh. without your speedie repentaunce shalbe reckoned with, because that in this point, you haue plowed but iniquitie, and sowed wickednes, and so as Iob sayth, you shall reape the same. Beleeue them not, who tell you that all is well within Wales, & that they are a sort of clamorous and vndiscreet men, who affirme the contrary. Beleeue them not, who tell you that it belongeth not vnto your duties to be carefull of the estate of the Church, and that the Lorde requireth no more at your hands, but the mayntenance of ourwarde peace. As though men committed to your gouernement, were but droues of brute beastes, onely to be foddered, and kept from external invasions and inroads. Giue eare rather vnto the words of the Prophet, who with a loude voyce crieth vnto you; Why will you die, you, your families & people, by the sword, by the famine, and by the pestilence



# HIGH COURT OF PARLIAMENT 17

sence. And why will you be damned (I may alude  
 without injurie vnto the word) as the Lord hath  
 spoken against all those gouernours, that wil not  
 see their people prouided<sup>a</sup> for, of the meanes of  
 saluation. Therefore heare not the words of the  
 prophets, who tell you, that you shall neyther see  
 sword nor famine, though you be still as careles  
 of your people, as hitherto you haue bene. Looke  
 the punishment both of flattering prophetes,  
 and of those that are deceiued by their flatterie.  
 Jerem. 14. 15. Heare them not I say, but obeye the  
 Lord in the execution of that dutie which he ex-  
 acteth at your hands, by calling your people to  
 the knowledge of his sonne, that you may liue.  
 For why should this lande be made desolate, for  
 this your carelesnes? Jerem. 27. 17. They prophe-  
 sie vanitie and lies vnto you, which saye peace,  
 peace, while you dispise the Lorde, and walke in  
 this secure course, or else Ieremiah is deceiued. If  
 they be prophets, and if the word of the Lord be  
 in their mouths, let them intreat her Maiestie, &  
 you of this parliament, that the misery of helple-  
 Wales, may at this time of your meeting be con-  
 sidered off, and redressed.

2 Ezra 7. 17.  
 23. pfa 2. 10.  
 & 101.  
 2. chr. 29. 10.  
 & 30. 9 & 34.  
 27. ex. 20. 10.  
 gen. 18. 19.  
 2. chr. 15. 12.  
 13. & 17. 7.

Thus I haue set downe some part of the wants  
 in the seruice of God in Wales, and some part of  
 that miserie, wherein my countrie is bewrapped;  
 and which you are bound vnto the Lord (but by  
 me most humbly entreated) to redresse. And this  
 is the cause wherein if you deale not, you betray  
 the honor of God, betraye his trueth, betraye the  
 religion which you professe, and betraye her Ma-  
 jestie, and the whole kingdome, vnto the reuen-  
 ging hand of God. For without controuersie, the

continuance of our ignorance, and the defectes of Gods seruice, will one day, and that shortly, I feare me, bring the Lord in fearefull and consuming iudgements to take punnishment of you, your wiues, children, families and the wholl land: because in your states & consultation, his honor, and the blood of mens souls were not regarded. But this is neyther all the miserie of the inhabitants of Wales, neyther is this all that the Lorde requireth to be amended by this Parliament, vnder paine of his heauie wrath.

In the seconde place then, we are to consider, the corruptions tollerated by the positieue lawes of this land, and countenanced by the authority of this high court of Parliament, in the seruice of God within Wales. Whereby no small dishonor redoundeth vnto the Maiestie of God, and wherein no small part of the spirituall miserie of that people doth consist. For the remouing of which corruptions, it behoueth the Parliament, with speede to be very carefull, euen before such time as the Lord calleth the land to an account, for the wicked constitutions therein maintayned. Here therefore I affirme, vnlesse without delay you labour to cleane the Church vnder your gouernement in Wales, of all L.Bb. dumbe ministers, nonresidents, archdeacons, commissaries, and all other romish officers & offices, there tollerated, and so tollerated, as by the consent & authoritie of the Parliament they are maintayned; that you are both in this life and the life to come, likely to be subiecte vnto the intollerable masse of Gods wrath, the execution whereof is not vnlikely to fall vpon you and your houses vnlesse



# HIGH COURT OF PARLIAMENT. 19

vnlesse you preuent the fiercenes of the Lordes indignation

If Moses by a positive lawe, should haue allowed the offering of strange fire by Nadab and Abihu, tollerated the ministry of blemished & deformed Leuites, enacted that one not being of the line of Aaron, might presse before the Altar, to offer the bread of his God: if Dauid had made it

a Leu. 20. 18

23.

b Num. 16.

10. 18. 7.

lawfull for Vzzah, to lay his hand vpon the Arke; if Iosiah or any other the godly rulers had, either giuen leaue to the cursed shepherdes in their dayes, to place others in their stead, to take the

c Ezek. 44. 9

ouer sight of the Sanctuary? Or permitted a consecrated priest to be a ciuill gouernour; briefly had established any thing in the Church gouernment prescribed by Moles, contrary to the commandement, had they not bene in danger of the Lords wrath? They had without controuersie.

And shall you of the high court of Parliament be dispenced with, being guilty (except you labor to remoue the dumbe ministry, nonresidence, with the vsurped and Antichristian seats of L. Bb. &c.) of tollerating & establishing greater sinnes

among your people in Wales, in stead of the gouernment prescribed by Iesus Christ? assure your selues no. I do therefore in this point also, for the

discharge of my dutie and conscience towards the Lord, his Church, my countrie, and the whol estate of this kingdom, taking my life in my hand

testifying vnto you, before the Maiestie of God; and before his church that our dumbe ministers, that the callings of our L. Bb. archdea. commiss. with al other remnants of the sacriledge brought into the Church by that Romishe strumpet, and

now remaining in Wales; are intollerable before the Lorde, and that it is not likely, that ever you tollerating these things any longer, shall escape Gods fierie wrath. The trueth hercof I do briefly make knowne by the reasons following, and offer to prooue them more at large, euen vpon the peril of my life, against our 4.L.Bb.all their chaplains, retainers, fauorers and welwillers; whether in eyther of the two vniuersities of this lande, or in any place els whatsoeuer. These things I offer to prooue against M. D. Bridges, who lately in a large volume, hath vndertaken their defence. In which booke of his, he hath offered her Maiestie & the Parliament most vndutifull injurie, by going about for the maintenance of his owne belly, & the belies of the rest of his coat, to allienate the hearts of the loyallest subiects in the lande, from their most carefull prince and gouernours. As though her Maiestie and this honourable court, ment to turne the edge of the sword against the, who indeed deserue not to be threatned with the scabbord. Into which booke he hath crammed as plaine poperie for the defence of our Bb.as euer Harding, Saunders, Turrian, Bellarmine, or any other the firebrands and ensigne bearers of Romish treason against her Maiesties crowne, haue brought for the Popes supremacie. And for as much as he in that booke, hath both vndertaken the defence of those corruptions, for the tollerating wherof, the anger of God hangeth ouer the whole land; and also shewed himselfe to be Antimonirish Tobiah, against the buylding of Ierusalem in Wales, by defending the very breaches & ruins of the Babylonish ouerthrow, which by the

Compare  
pag. 448. of  
D Bridges  
his booke  
with Bellar-  
mine. cap.  
10. li. 5. cont  
3. and you  
shall finde  
the one to  
haue writen  
the verie  
same thing  
for the A ch  
that the o-  
ther hath  
for the pope

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just iudgements of God vnder poperie we sustained, to be the perfectest building that Sion can be brought vnto; and so by this slander withstandeth the saluation (which I doubt not) her Maiestie and the parliament wihe vnto my country. I haue so framed the reasons following, as they ouerthrow the very foundation and whole frame of that wicked book & of al others, writtē for the defence of our established Church gouernment.

Now that our dumbe ministers, nonresidents, L.bishops, archdea.&c. are nothing els but an increase of sinnefull men, risen vp in steed of their fathers the idolatrous Monkes and Fryars, stil to augment the fierce wiath of God against this land and our gouernors: & that this booke of D. Bridges, and whatsoeuer els hath bin written for their defence, are nothing els, but edicts, trayterous against God, and slanderous to your sacred gouernment, to defend the sale and exchange of Church goods, & the very destruction of soules: to speak al in a word, that both these corruptions & their defences, are cōdemned by the Lords own reuealed wil, as things directly against the same, and the lawes of her Maiestie, expressed in his written word; and therefore not to be tollerated by your authoritie, vnlesse you thinke that you may tollerate sinne by your lawes; nor yet once to be spoken for or countenaunced, vnlesse you would plead for baal, I prooue by these reasons.

Num. 22. 14.

Indg. 6. 38.

That forme of Church gouernement whiche maketh our Sauour Christ inferior vnto Moses, is an impious, vngodly, and vnlawfull gouernment flat contrarye to the worde, and therefore in no case to be tollerated by any lawes or authoritie,

Heb 3. 6.

Nom. 12. 7.

and the booke or bookes defending the same, are vngodly and impious bookes. but our Church gouernment in Wales, by L. bishops, archd. dumb ministers, and other ecclesiastical officers (as for nonresidents, let this one reason for all serue against them; they as much as in them lieth, be-reaue the people ouer whome they thrust themselves, of the onely ordinarie means of saluation, which is the word preached) is such gouernment, as maketh the Lord of life, Iesus Christ inferiour to Moses, and this booke of D. Bridges, with all other bookes of the like arguments doe the same. Therefore this gouernment is a gouernment, not to be tollerated by law in any state, vnlesse men woulde feelee Gods heauie iudgementes for the same, and therefore also it is a gouernment most pernicious and dangerous, euen in pollicie vnto the ciuill gouernment where it is established, and this booke or books defending the same, are vngodly wicked and pernicious bookes, trayterous against the Maiestie of Iesus Christe; crying for vsufferable vengeance vpon such as tolerate the.

The proposition is not to be doubted off. For is that Church gouernment or bookes to be tollerated, which make Christ Iesus the sonne of the æternall God, yea God himselte inferiour vnto Moses? The assumption is thus prooued. That gouernement, and that booke or bookes, which holderh Iesus Christ God and man, to haue prescribed no externall forme of the gouernment of his Church; but such, as at the pleasure of the magistrate, when time and place requireth may be altered without sinne; preferreth Moses before Iesus Christe. This is manifest out of the ex-  
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preſſe wordes of the text. Heb. 3. 2. 6. Becauſe the Lord Ieſus, being the ſonne, is in that place compared with Moſes a faithfull ſeruant in deed, and preferred before Moſes, in regard of the external government, which Moſes had ſo faythfully preſcribed vnder the law, as it was not to be chaunged at the pleaſure of any magiſtrate, vntill the Meſſiah ſhould cauſe the oblations to ceaſe. For what king was there euer in Iudah, who without the breach of Gods law, could alter the external regiment of the Iewiſh Church in the Leuitical prieſthood and officers? Dauid I grant, ordained ſome things not mentioned in the bookes of Moſes, but that whiche he did, proceeded from the ſpirit of God; and he had the worde for his warrant. The ſame is to be ſaide of whatſoeuer was done by any other of the godly kings in Iudah.

Nowe that the former compariſon, Heb. 3. 2. 6. betweene the ſonne and the ſeruant, Chriſte and Moſes, is concerning the externall regiment of the church, and not the ſpiritual government of the inner man (as D. Bridges affirmeth pag. 51. lin 30.) it is plaine. becauſe Moſes had nothing to do with the gouerning of the inner man; and therefore it were no prerogatiue for the Lorde to be preferred in faithfulnes before Moſes, in that diſpenſation wherein Moſes neuer dealt. Hence the I aſſume, that our forme of Church gouernment in Wales, and this wicked booke, holdeth Ieſus Chriſt to haue ordained ſuch an externall forme of government in his Church, at his departure from earth to heauen, as at the pleaſure of the magiſtrate, might be altered without the breach of Gods institution: which thing D. Bridges affirmeth

a Dan. 9. 27

1 Chron. 23.  
24.

meth pag. 55. And all our prelates grant that this high court of parliament may lawfully alter the forme of Church gouernement now established. Therefore this gouernment, and this booke, preferreth Moses before Iesus Christ. And I cannot see how far this differeth from blasphemie. Now if Christ should be saide to ordaine no externall regiment at all, then Moses is far before him, and the thirst of superioritie in our prelates, and their accomplies, is turned into extreame drunkenness of impietie by this assertion.

I beseech the Lord in mercy to open your eyes that are of this assemblie, that you may see how he and his people haue been dealt with by retaining such laws in force, as iustle & ouerthrow the roial prerogatiue of his sonn. And the Lord make you to see whether those men, that defend the interest of the sonn of God in this point against the tiranicall vsurpation of Bb. and haue brought for his title vnanswerable euidence, out of the sacred records of Gods owne writings, offending eyther in matter or circumstance in no one thing, but that they haue not dealt more earnestlie with your Hh. and more roundly with the aduersaries in the right of their master; haue deserued to be imprisoned, thruste out of their liuings, reuiled, & railed vpon by vngodly and wicked prelats vnto the state, as seditious and discontented men with the ciuil gouernment, dangerous subiectes & enemies vnto her Maiesties crown. And surely the cause being made knowne vnto you, as nowe it is, how soeuer the Lord may beare with your oversight heretofore, in the ignorance of the waight thereof; yet if you doe not, nowe abrogate  
such



such a church government, well may you hope for the fauour and intertainement of Moses, that is the curse of the law: but the fauoure and louing countenance of Iesus Christ, I doe not see how you shal euer enjoy. To prosecute this point a litle farther. In most humble manner, I would know of you that are of this high court, whether of these 2. pointes following you would be said to maintain, by the continuance of the aforelaid callings & corruptions within Wales? For of either of the 2. you must needes be guiltie. First doe you think you may presume to defend by your authoritie and lawes, such offices and officers in the ecclesiastical state, whereby the church is to be gouerned; that is, such a Church government, as in your consciences you cannot, but acknowledge to be vnlawful before the Lord, and hurtful vnto his Church? Secondly doe you think that any Church government can be lawfull before your God, and profitable vnto his church, which the Lord Iesus Christ himself hath not prescribed in his word? The which point whosoever goeth about to defend, he, as before you haue hard, maketh Iesus Christ, who as he is the onely head of his church, so he hath the alone iurisdiction to ordaine the gouernment therof, not to haue in the gouernment of his owne house, as great a prerogative as Moses had. I earnestlie intreat you, that as you would not be accounted, ether to defend & countenance those things which in your owne consciences are sinful, or to account such a Church government to be lawfull, as cannot stand with the roiall souerainty, that Iesus Christ hath in his church: so to see the speedy abolishing of

# 16 A SUPPLICATION VNTO THE

of al dumbe ministers Lorde Bishops, Archdeacons, commissaries, chauncellors, &c. Our of the church, vnder your gouernment in Wales. You are now intreated to abrogate no other Church gouernment then that, which either in your own consciences you must acknowledg to be vnlawful and odious in the sight of God, and therefore without delay to be remoued, or such a regiment the vnlawfulness whereof, if with our Bishops you should go about to maintaine, then should you rob Iesus Christ of the prerogative & priuledge wherewith the spirit of God hath adorned him. Heb. 3. 6. Because it hath ben shewed, that it was not lawful for any state or power to ordaine any other forme of gouernment in the church vnder the lawe, then that prescribed by Moles. If then you think our church gouernment by Lord Bishops, Archdeacons, dumb ministers, &c. in your consciences to be vnlawful, that is; if you think it vnlawful for a minister, to ioine the office of a ciuil Magistrate with his ministerie, and to beare rule and dominion ouer his bretheren either as a spiritual or temporal Lord; if you think it vnlawfull for a Lord Bishop to beare soueraigne authoritie of al the ministers within his diocesse; and if you think it vnlawful that their ministerie with the execution thereof, should depend vpon his pleasure, or disliking; if also in your conscience you think it vnlawful for him to take the charge of al the soules within 4. or 5. shires, and to take the charge of those mens soules, whose faces for the most part, he wel knoweth he shal neuer behold; if in like manner you think it vnlawfull for an Archdeacon, whose name and office was neuer read



read of in the word, and in his best institution is, but to attend vpon the ministers and looke vnto the poore (to haue a great number of ministers at his becke and controlment) or if you think it vnlawful in your soules and consciences, for our dumb ministers, the patrons of al ignorance and blindenes, to take vpon them the office of the ambassadors of Iesus Christ, to declare his will vnto the people, the best part wherof, they them selues neuer know: the there is no question to be made, but that either you wil vtterly raze the memorie of this wicked and vngodly generation out of the Church of Wales, or openly manifest, vnto men and angels, that you will to the contumelious dishonor of your God, and the vndoing of his church, countenance and maintaine L. Bishops, Archdeacons, dumbe ministers, with the rest of that vngodly race, whose corruptions in youre owne consciences you cannot but detest. On the other side, if you think it lawful for you, to ordain, what forme of church gouernment you like best of: and so holde it lawful to maintaine this established among vs; then see what wil follow the diminishinge of the prerogatiue that Iesus Christ hath in the gouernment of his church. And that I feare me wil be this. The Lord will enter into iudgement with you of this parliament, for al the soules that hereafter shal be damned in Wales. Because you make it lawfull by your authority, for such guides to be ouer your people, as cannot possiblie lead, and direct them in the waies of godlines and saluation. He wil enter into judgement with you for al the sinnes that shalbe there committed, for want of gouernment, which his son  
Christ

28 A SUPPLICATION VNTO THE

Christ hath ordained as a meanes to keepe men from transgressing against their God. He will enter into judgment with you for the monstrous profanation, whereby those proude, popelike, and blinde guides, haue polluted his house in the dayes of your gouernment, which you shoulde haue withstood. He wil enter in to judgmnt with you for the punishments that are likely to fall vpon them, because you haue countenanced, and freely priueleadged them by lawe, to prouoke his wrath in that greuous sort against their own souls. He wil alsoe (it is to be feared) enter into judgement with the whol land, for this your sinne, and make his sword drunk with the bloud of our slaine men, yea he wil giue the whole kingdom, high & and lowe, into the handes of the enemy, that is cruel and skilful to destroy, that all the nations vnder heauen professing religion, may feare and take heed, howe they doe not only denye to be gouerned by the lawes of his sonne Iesus Christ, but which is more grieuous in stead thereof, establish such institutions as are directly against his maiesties revealed will. If those thinges be not likely to fall vpon vs, except the aboue mentioned vnlawfull callings of Lord Bb. dumbe ministers, &c. be now at once euen in this Parliament rooted out of the church in Wales, let not my head go to the graue in peace. Where are they now, who vsually affirm the intent or motiō of removing L. Bb. dum ministers, yea the whol church gouernment established in wales, to be a matter odious in the sight of her Maiestie, & dangerous to the state? Cannot hir Maiesty abide to heare, that Christ Iesus should be more faythful in his owne house,



house, then Moses was? Is it an odious hearing vnto her Maiestie, that the church in her kingdome should be cleansed of al vnlawful callings and corruptions, and beautified, with the holy ordinances of her sauiour Iesus Christ, euen in her daies; that the same praise might be truly ascribed vnto hir, in the adges to come, which the spirit of God hath yeelded vnto King Iosiah. Like 2.Kin.23.25 vnto Queene Elizabeth was there no Queene before hir, that turned vnto the Lord with all hir hart, with all her soule, and with al hir might, according to all the lawe of Moses, neither after hir arose ther any like vnto hir. Cannot hir Maiestie I say abide these things? Far be it that any should perswade them selues she cannot. Then are they vndutiful slaunders of hir highnes, who to terrifie the Parliament from dealing, concerninge the redresse of the church, vsually avouch such purposes, to be altogether vaine, because hir Maiestie will neuer be induced to yeeld hir consent vnto the remouing of the established gouernment of the Church; neither is the slaunder any whit lesse vndutifull against the state, when the kingdome is said to be indangered, except Iesus Christ, should make it lawfull for the Parliament to tollerate what Church gouernment the ciuill state can best away with. And it is a point wherein you of this Parliament may shew what harts you beare vnto the sinceritie of religion. My 2. reason followeth.

That forme of Church gouernment, and that booke or bookes, which make the established regiment to be an humaine constitution, that is in- clusiuely according to the worde (but no other-  
wise

2. 1. Pet. 2. 13

2. Pet. 3. 10.

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wise according to the worde then the ciuill gouernement is, whiche also must<sup>a</sup> bee inclusiuely according to the same,) and so may at the pleasure of man bee altered, as the ciuill gouernement may: that gouernment and that booke or bookes, (besides that they prefer Moses before Iesus Christ) is a wicked and pernicious gouernment, and they vngodly and pestilent bookes.

But our Church gouernment in Church causes, and this booke of D Bridges with al other books of this grieve, make the ecclesiasticall gouernment to be nothing else, but an humane constitution, which may be lawfully altered, and abolished at the magistrates pleasure. Therefore our Church gouernment in Wales, and this booke or bookes, are vngodly and wicked.

The proposition is proued by these reasons. First they are wicked and intolleeable, because they make no difference between that which belongeth to the true worship of God, as ecclesiasticall gouernment doth, and that which apertaineth vnto ciuill pollicie. Contrarie to the apostle Peter, who affirmeth in expresse wordes, that wee haue receaued by the knowledge of God, whatsoever belongeth vnto true religion, in such sort as it is vnlawful for man to add any thing of his owne inuention therevnto. For soe the worde *Eusebeia* translated, godlines, signifieth in that place. Whereas the worde hath not so furnished vs, with whatsoever belongeth to the ciuill magistracie, called<sup>b</sup> mans ordinaunce by the same apostle, but that therein those things, that haue been and are inuented by them that neuer knew God, are warrantable, and may be inclusiuely ac-

2. Pet. 3. 13.

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according to the word. Secondly ecclesiasticall  
gouernment being granted to be an human con-  
stitution, maketh the Pope to haue sufficient war-  
rant out of the word, not of his Idolatrous and  
false religion, but of his superioritie, ouer all ci-  
uill Maiestrates and pastors within the ecclesiasti-  
cal bodie of the church. For whie should not the  
pope the ciuill Maiestrate granting him this su-  
perioritie, as all they vnder his iurisdiction doe)  
be allowed by the word, to be aboue the emperor,  
and all other Magistrates and ministers whatso-  
euer, if the ecclesiasticall gouernment be an hu-  
man ordinance? For I am assured that the empe-  
ror, with al other princes in Europe, may lawfully  
chuse a Magistrate superior vnto them all, if they  
wil. And why may not this magistrate whom they  
may lawfully chuse (and he lawfully yeelde vnto  
their choyse) to be the highest and superiour go-  
nor in christendome, to be a bishop, or an archb.  
if the Church gouernement be an humane ordi-  
nance, or if it be lawfull for either of them to be  
Lords, and to beare a ciuill office? Before I goe  
farther, I am particularly in this poynt, to deale  
with such in this parliament, as are our L. Bb. in  
Wales. Here therefore in the audience of her R.  
excellent Maiestie, and this honorable council,  
I prooue before you the B. of Landaff, Dauids, A-  
saph and Bangor, that the Pope of Rome, whose  
superioritie all sounde hearted christians doe ac-  
knowledge to be intollerable and accursed, hath  
altogether as good warraunt from the worde for  
his ecclesiasticall hierarchie, as you, vnto whom I  
now speake, to be L. bishops in Wales. My reason  
I conclude after this manner; and if you can in-

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If you read  
D. Bridges  
pag. 448. lin  
3 you shall  
finde him  
not far from  
auouching  
this point.

fringe anye part thereof, I will not refuse anye death, or other punishment, that shalbe laide vpon me. What Bb. soeuer they be, that haue no other warrant of their lordly iurisdiction, whereby they exercise temporal gouernment, as ciuil magistrates, hauing still their ministry vpon them, & claime vnto themselves superiority ouer their fellow brethren, as ministers, then the ordinance, good will and pleasure of man, that is, of the state wherein they liue; they haue no better warrant fro the word of god, for this their lordly superiority, then the Pope of Rome hath for his, who claymeth no other iurisdiction and superioritie vnto himselfe, ouer magistrats and ministers, then that which he hath, by the free consent, good liking, and authoritie of those states, who voluntarily submit themselves vnto his idolatrous religion. But you the Bb. of Landaff, Davids, Bangor, and Aflaph in Wales, haue no other warrant to be L. bishops, that is, to joyne both magistracie and ministerie together, and claime vnto your selues authority spirituall (in deed according to the spirit that ruleth in the ayre, as the Apostle sayth) ouer your fellowe ministers, then the constitutions of man, to witt; the will and pleasure of her Maiesty and this high court of parliament. Therefore you the said L. bishopps, haue no other warrant for your Lordships and superioritie ouer other ministers, the the pope hath for his supreme authoritie, and vniuersall prerogatiue. As for his crueltie, pride, and idolatrous profession; far be it but I should make difference betweene you and him. Although euery part of this reason be already prooued; yet I demand of you, by what authoritie



rity you are so far, in respect of temporal things, and the abuse of ecclesiasticall jurisdiction, preferred before many godly and learned ministers in this land; as you by vertue of your places, are Barons of the parliament house, enjoye great reuenues, and are Lordes ouer your brethren and fellow ministers? Your answer will be I knowe, that you hold this by the sole authoritie of man, and no otherwise. This must needs be your answer. For if you woulde claime your jurisdiction by any other title, your bishoppricks would soone be forfeited. Now I pray you tell me, hath not the pope as good warraunt for his hierarchie as this is? For hath not the Emperour, the king of Spain, the Frenche king, with other states, now professing poperie, as good allowance from the worde, in regard of the office (as for the abuse in the person or religion, that is not the question) to make whom they will the superior B. within their owne dominions, as her Maiestie and the parliament hath to make one of you to be aboue al the ministers in your dioces, or as good warraunt as they might haue to make eyther of you, to be Primate and Metropolitane ouer the rest; which authoritie you will not denie vnto them, as vnlawfull I am sure. Eyther therefore, the superiour power of the pope in his vniuersal bishoppricke, is a lawfull superioritie, or els your lordships hauing no better warrant from the word, then the popedom hath; are vnlawfull, and intollerable. And it being vnlawfull for the parliament to tollerate, and countenance (I doe not say the popishe religion) but his superiority ouer the ministers within this land; it is also as vnlawfull for the to tollerat your spiri-

spirituall jurisdiction ouer your fellow brethren.  
 Here then I appeale vnto your consciences, whe-  
 ther you doe not see that the pope hath altoge-  
 ther, as good allowaunce from the worde, of his  
 Antichristian jurisdiction, as you haue of your  
 lordly callings. And againe I appeale vnto you,  
 whether you, who dare not, bnt holde the pope-  
 dome of the B. of Rome to be an vnlawfull juris-  
 diction; do not you thinke, that the pope (though  
 hee professed the trueth of religion, as you doe,  
 which in the dayes of the first bishopps of Rome  
 they also did) were not bounde in conscience, to  
 giue ouer this vniuersall soueraignie? Or if he  
 coulde not abide to heare, that his place and of-  
 fice, whiche by the positive law, and the good ly-  
 king of the present gouernement, were authori-  
 zed, shoulde nowe be accounted vnlawfull in the  
 sight of God; do you not thinke that hir Maiesty,  
 and this high court of parliament, notwithstan-  
 ding the lawes establiished, and the fauour they  
 beare vnto his iurisdiction, were bounde before  
 the Lorde, to abrogate his superioritie, as vnlaw-  
 full and intollerable in Gods Church. If you thus  
 judge of the pope, as I hope you do! Oh then, why  
 wil not you execute this sentence against your  
 selues, whiche you haue pronouced against him?  
 you beeing no lesse guiltie of tyrannizing ouer  
 your brethren, by vertue of your vnlawful cal-  
 ling. The jurisdiction of the pope is vnlawful (say  
 you) notwithstanding all the states in Europe al-  
 low him to be vniuersall bishop, and it is vnlawful  
 notwithstanding poperie were true religion, and  
 hee a most holy man who sate in the Romishe  
 chaire. And you holde it also vnlawfull for the  
 parlia-



parliament, notwithstanding al the former exceptions, to tollerate the popish supremacie, euen ouer the ministers in this land. Why the worde of God by the same reason, pronounceth your callings to be vnlawful, and denieth it to be possible for them to be lawfull and tollerable, no though her Maiestie and al the states and parliaments in the world ratified them to be lawfull.

To returne againe vnto the whole bodie of this honourable assemblie. I intreate you in the name of God to consider, how prejudiciall it wil be for our posterities to refuse the popes jurisdiction (if euer motion should be made in parliament, for the reducing of that man of sinne, as God forbidd there shoulde) seeing you haue not thought it vnlawful to retain their Ll. & superiority, who haue no better warrant for their calling then the pope might haue for his, beeing confirmed by the free content of the state. I go forward.

Thirdly, if Church gouernment be an humane constitution, then it may be lawfull for a church gouernour, v<sup>z</sup>. a bishopp, archdeacon, or some other of that order, to preache, administer the sacramentes, ouersee, excommunicate, &c. and to be a king. For the holy Ghoste maketh it lawfull, 1. Pet. 2. 13. for any, supplying the place of an humane constitution lawfully, to be a king. And I woulde our bishopps durst denie it? Where then learne they that diuinitie, that it is more against the word, for a bishop to be *Basileus*, a king, *Hyperichon*, a superior, *Hegemon*, a captaine or gouernour, being titles<sup>a</sup> sanctified by the holy Ghoste <sup>a 1. Pet. 2. 13</sup> for ciuill officers, then *Curios* a Lord, *Hyperpheron*, a prelate, *Emurgetes*, a lords grace. The former and latter,

latter, *vz. Curios & Euergetas*, being denied by our  
 6 Luk. 22.25 Sauour<sup>b</sup> Christe vnto bishopps or ministers, the  
 2. *vz. Hyperpheron*, neuer red in the word, for ought  
 that I can remember. If they saye, that the abuse  
 of Lordlines, and graceles grace is forbidden by  
 Christe, they haue bene answered, they are aun-  
 swered, and let them replye when they can; that  
 our Sauour Christ neuer allowed abuse or tyran-  
 nie in ciuill gouernors, when as he doth not for-  
 bid them to rule as Lordes, or to be called grace;  
 and therefore speaketh in this place. Luk. 22.25.  
 of the lawful and sanctified vse of ciuill gouerne-  
 ment, and titles, which sanctified vse being lawful  
 in the ciuill magistrates, he denieth to be lawful  
 in his ministers. He denieth I saye, the vse both of  
 the name and title of the magistracie, and also of  
 the office vnto his ministers. Because it were pal-  
 pable absurd, to thinke that the Lord in deed for-  
 biddeth his ministers to beare the name and ti-  
 tle of the magistrats, whereas he granteth them  
 the office and dignitie, wherevnto that name  
 or title may be lawfully ioyned in the ciuill magi-  
 strate. Here I knowe that the example of Ely the  
 high priestes ciuill gouernment, will be brought  
 in for the confirmation of the ciuill authoritie of  
 our bishopps; wherevnto I wil make no other an-  
 swer at this time, but that I hope that our bishopps  
 do not thinke, that we vnder her Maiesties raig-  
 nand peaceable gouernment, are brought to that  
 exigencie, which the prophet threatneth should  
 come vpon the people of Iudah: namely, that we  
 shoulde take holde of some bishop, and saye, thou  
 shalt be our gouernour, because we meane that  
 our fall and ouerthrow shalbe vnder thine hand.

Isa. 3.6.

For



For when Ely joyned the ciuil gouernment of the Iewes with his priesthood, then the philistines gaue the Iewes a shameful ouerthrow, and tooke away the Arke of God. So that vnlesse we holde it lawful for vs to seeke such meanes, as wherby we shal be sure to fall before our euemies, and to be bereaued of the Arke of God; I see not why the example of Ely (who to make the best of it, sheweth some extraordinarye thing proper vnto Ely, and not to bee drawen into example by others) should make it lawful for ministers to beare ciuil offices. For in deed it sheweth nothing els for our instruction, but that a readie way to bring a final destruction vpon the land, is, for the parliament to giue our ministers leaue to joyn the magistracie & the ministry together. And here it would be knowne, whether they (whoe in their bookes haue whotly and egerly pursued this example of Ely, to defend the ciuill iurisdiction of ministers) haue not therein some secret meaning, if opportunitie would serue, to aspire vnto the crowne. For they may be suspected to hope, if euer an *interregnum* should fall (as I trust in God it shall neuer be in their dayes) that the estate would think it most convenient, to commit the soueraigntie vnto som conscionable Churchman, vntill it may be otherwise disposed off. And therefore it may be justly suspected, that in disputing from the example of Ely, they had one eye vnto this wherof I speak. For they may procue far better by the example of Ely, who was the chiefe magistrate in his dayes, that a minister may joyne a whol kingdom vnto his ministerie, rather then any other inferiour office.

To conclude this point. Seeing, First to make that which belongeth to the ourwarde worship of God, to haue no more ground out of the worde, then that which appertaineth vnto the ciuil magistracie. Secondly, to allowe of the popes superioritie as lawful. And thirdly, to holde that a minister may be both a king and a minister, are wicked and absurd assertions, and as we see directly against the word. Therefore it is wicked in like maner, to make the ecclesiastical gouernment to be an humane constitution: and not vnlikely by little and little, to paue the way for the vndermining of the ciuil gouernement; as the reasons which our Bb. do bring for the maintenaunce of their superioritie, and experience vnder poperie do giue vs just cause to suspect. For why may not a forged donation of Constantine, or Lodouicus pius, in time ioyne the crowne of England, to the sea of David, or Bangor especially; whiche from Ioseph of Aramathea, can be prooued to haue a little better continuance of personall succession, then Rome can from Peter; as well, as it joyned the kingdome of Sicilia, the Dukedome of Naples, the Ilandes, Corsica; Sardinia, &c: vnto the popes Miter.

The thirde reason is thus framed, and I will be briefe. That forme of Church gouernement, and that booke or bookes, which teacheth, that there is something to be obserued, besides that, which was included in the commission giuen by our sauiour Christ vnto his Apostles, wherein they were enjoyned to teache men, to obserue whatsoeuer he commanded, is a gouernement execrable and accursed by the spirit of God in plaine wordes,

Gal.

Math. 28. 19



Gal. 1.9: and so are the bookes. And being such, far be it, that eyther the gouernment, or the books shoulde be maintained by the authoritie of this high court of parliament. Such a curse being pronounced against the maintaining of execrable things, as we finde Deuter. 7. 15. But our forme of church gouernement in Wales, and this booke with many others, published by authoritie teach the same. For where is it included, muchlesse prescribed in the word, that our Sauour Christ abolished an outward gouernment of the Church in the Leuitical pollicy, being in no sort an humane ordinance, but altogether prescribed by the lord himselfe, to the end, that vnder the Gospel there should be no gouernement of the Church but an humane ordinance, that might lawfully be changed at the pleasure of man? Or where is it reuealed, that the Apostles gaue the ciuill magistrate, when any should be in the Church; the commission to abolishe the Presbytery by them established; because there was no christian magistrate in the Church, as our aduersaries themselues confesse: but as the worde sayth, <sup>2</sup> established by the Lorde; and therefore not to be abrogated by the magistrate, vntill his pleasure in that poynte be farther knowne: therefore this gouernment, & this book or books, are execrable & accursed.

Lastly, that forme of Church gouernement, & that booke or books, which affirme the kingdom of Christe in the outwarde gouernement, to be a kingdome that can be shaken, that is, altered, or remooued as the ceremoniall gouernement was: affirme that, which is contrarye to the expresse written word of God. Heb. 12. 28. and therefore

21. Cor. 13. 5  
11. efhe. 4. 4  
rom. 12. 6.  
1. pet. 4. 10  
math. 23. 25.

fore are not to be tollerated. But our Church gouernment in Wales by L.Bb.archdea. dumb ministers, commiss. &c, in their making of ministers, excommunication, &c: is such, and suche is this vnlearned heape and sophistica. I booke, with the rest wiitten on this argument. And therefore both the booke or bookes, affirme things contrarie to the worde, and so are not to be tollerated, vnlesse we would haue the Lorde to bring speedie shame and confusion vppon vs, for mayntaining sinne by lawe.

The proposition is apparant. Because that by the word kingdome that cannot be shaken in the afoersaid place. Heb. 12. 28. must needs be ment peticularly (whatsoeuer significatiō els thei haue as more generall) the outward gouernment established vnder the Gospel, since the abolishing of the ceremoniall lawe, which being compared, in regard of continuance, and remouing or doing awaie with Moses his gouernment, (is laide to be a kingdome that cannot be shaken) that is, such as the Lorde neuer meaneth to alter again vnto the worlds end: as to haue any other gouernment placed in stead thereof by himselfe, much lesse by man, wheras that vnder Moses is affirmed by the prophet Haggai, and heare by the apostle, to be a kingdom or gouernment that could be shaken, that is, altered. And this is the proper meaning of the place, Heb. 12. 28. For by the kingdome that cannot be shaken, must needs be meant, either the assurance of saluation, which we haue vnder the Gospel, or our inioying and professing of eternall life, or elie the outwarde gouernment, not only in the preaching of the word, and administration.



## HIGH COURT OF PARLIAMENT. 42

administration of the sacraments, but in the Church officers, the manner of their choise & their subjects, wherein they are to be occupied. But as concerning assurance of saluation in this life, & the profession of eternal life in heauen, which the fathers enioyed vnder the lawe, it was no more to be shaken then ours, the meanes therunto by the word preached, they want no more then we doe. And so in these respectes they had a kingdome that could no more be shaken then ours. It remaineth therefore, that theirs was to be shaken, in regarde of their outward gouernment, which was abolished by the comming of Christ. And therefore ours immoueable in this respect, vntill his second comming, which were senselesse to be affirmed, if Christ in his kingdome, wherevnto we are subiect, had instituted no externall regiment of his Church. Can that be vnmooueable which is not at all? More senseles it were to think, this kingdome to be immutual in regard of the sacraments, and not of the persons, and officers, who are to deale with those misteries.

To come againe vnto you of this honourable court of Parliament, you are not to learne, that to defend, by lawe, or to countenance by authoritie, the breach of gods ordinance is the defence of sin, and that the defence of sinne, is the hatred of God, who rewardeth them to their faces that hate him, Deut. 7.10. and therefore also you are not to be taught, what horrible finnes you shall commit, if hereafter you stil maintaine such plain & manifest impieties. They are no trifles as you see. For I assure you, that Dathan and Abiram the sonnes of Eliab, men famous in the congre-

Nomb. 16.

## 42 A SUPPLICATION VNTO THE

gation had more colour of right, to claime vnto themselves either the ciuill gouernement from Moles, or the priesthood from Aharon. becaue they were the sonnes of Reuben the firste borne (vnto whose lotte, had he not defiled his fathers <sup>a Gen. 49. 4.</sup> bedd, by all likelihood, either the scepter or the priesthood should haue fallen) then these vsurers haue to claim the places they are in, where vnto either by right of inheritance according to the flesh, or ordinaunce from God, they came by no title.

Here it must needes followe (you of this honorable assemblie hauing regarde vnto the estate of your soules and bodies before the Lord, and your good names amōg posterities) that if these things set downe be true (if not bring vppon me deserued shame and punishment) you wil either labor to redres the miserable estate of distressed wales, by erecting there a godly ministerie, and abolishing all Cananitishe relikes, or for the defence, of a fewe vnconscionable and godlesse men, aduenture to vndergoe the fierie and flaming execution, of the burning decree of Gods wrath: My Lords, and you the rest of this assemblie, be not deceiued, the Lord of heauen is angrie with you and his whole hoast for the babylonish garments of these Achanes. Retayne them no longer if you would not fall before the enemye. When the L. shall plead with you, your wiues, children, family, & the whole land, with pestilence or with blood, as he is likely to do for these wedges of execrable golde, it is not the pontificall Lordships of bishops, at whose commaundement the Lords sword wil returne again into his sheath, when your gasping

Ioh. 7. 9. 21

Ezek. 38.

21.



ping soules shal cry for mercy at the Lords hand;  
 it is not the proud and popelike Lordshipps of  
 bishoppes, their vsurped jurisdictions, their pro-  
 fane excommunications, their pitiles murthe-  
 ring of soules, their railinge slaunders, against  
 Gods truth and his seruants, their impious bre-  
 thing of the holy Ghost vpon their Idol priestes,  
 that wil driue the Lord' to giue you any comfort.  
 Let me therfore (thogh my persō be base) entreat  
 you, that the judgments of God against sin, both  
 in this life, & in that other of eternal wo & misery  
 may apeare so terrible in your eies, and of that vn-  
 doubted consequence, as you wil no longer retain  
 vnder your gouernment these things, whose con-  
 tinuance do giue the Lord just cause in this life  
 to pronounce this sentence by the mouth of Ie-  
 remie against euerie on of you, that wil not pro-  
 mote this sute, and execute the same. O earth,  
 earth, earth, here the wordes of Iehouah, write  
 these men destitute of children, men that shall  
 not prosper in their dayes, yea there shal not bee  
 a man of their seed that shall prosper, and bee a  
 parliament man, or beare rule in England any  
 more. And in the life to come to say moreouer:  
 These mine enemies that would not haue me to  
 beare rule, by mine owne lawes ouer them and  
 their people, bring hither & slay before my face,  
 yea bind them hand and foote, and throw them  
 to vtter darknes, there is weeping & gnashing of  
 teth. And let me, crauing vpon my knees, with all  
 submission and earnestnes, and more earnest if  
 it were possible to obtane, that my countrymen  
 by your meanes may haue the word preached, e-  
 uen the meanes whereby they may liue for euer,  
 with

Ierc. 32. 39

Luk. 19. 27

with Abraham, Isaac, and Iacob, in the kingdome of heauen. Graunt them this my Lordes, though I dye for it. And this the Lord knoweth is the only scope of my writing, and not the discrediting or galling of our Lorde Bb. Let not their places withstand the saluation of my brethren, and the true seruice of God among them, and if euer I either write or speake more against them, any further then their places, are like to be the ruine of hir Maiestie and the whole state, let it cost me my life. Here me in this sure good my Ll. The reward thereof, your soules shall find; otherwise I am likelic to become a wearisom and an importunate sutor vnto this high assemblye. The cause is so iuste, that if it were as sometimes it was, by the apostle him selfe decided in the Athenianes Areopago, a court for heathen iustice of famous and celebrated memory, I doubt not but it should be hard. And shal it not haue iustice in the christian parliament of England; Iustice my Lords I say, for I seeke nothing else, but that the statutes of the God of judgment and iustice may be made known in my country, wher now they are vnhard of. Then the which, I know not what can be more iust; neither can I see what iustice in truth can be administred by them that neglect this cause. True lie for mine owne parte, God aiding me, I wil neuer leaue the suite; though there shoulde bee a thousand parliaments in my dayes, vntill I either obtaine it at your handes, or bring the Lord in vengeance and bloud to plead against you, for repelling his cause. I hope it wil not be here said, that the parliament can doe nothing in the matter, because hytherto all Church causes haue bin



bin referred vnto the conuocation house & the leaders thereof, namelie to our Bishops. And doe you meane it shalbe so still? Then shall you still maintain these horrible profanations of Gods sanctuarie, whereof I haue spoken. Then may it be said vnto your shame, that Sion lying vppon the ground, and mourning like a widdow, stretched out her handes vnto the parliament of England, but could find no comfort. Then may you stil be said to betray Gods truth, to betray the saluation of his people, yea and to betray the liberties of this parliament. For what assembly is there in the land, that dare chaleng vnto it selfe the ordering of religion, if the parliament may not? When you say then, that you may not deale in the matters of religion, because the determinations of that cause is referred vnto the Bishops assembled in the conuocation house, who in their Cannons, are to prouide and see that the church be not in a decayed state, do you not thereby thinke you rob your selues of your owne prerogatiue and liberties, and take order that the church without controuersie may be starued and spoiled.

In deed if the conuocation house were such as it ought to be, v<sup>z</sup>. a sinod of sincere, and godly learned ministers, wherein matters of religion were determined of according to the worde, and the cause of God heard with out partiallitie, then in deed were it their partes to set downe for the direction of the parliament, such thinges as were behoofull for the glorie of God, and the good of his church, & the parliament by their direction according to the word, ought to enioine all the ministers and people, whatsoever should be thus enacted

enacted by the ciuill state. And if the conuocation house were such an assembly, then were it not lawfull for the parliament, to establish any thing in the matters apertaining vnto the pure worship of God, among their people, but that wherein they should be directed, by the aduise of the church gouernours. For as in a christian common wealth, where the ciuill state sincerely fauoureth the true worship of the Lord, it is not tollerable, no not for the right and lawfull, muchlesse (say the vsurping tiranical gouernours of the church) establish any thing in the church, but by the authoritie of the christian magistrat: so where there are godly wise and sincere ministers, it is vnlawfull for the ciuill gouernour, to order any thing in the church within his dominions, but by their direction according to the word. So that I doe not denie, but that the conuocation house being an assembly of true and lawfull church officers, you ought to vse their aduise and direction how the wants of the church might be supplied, But you shoulde not permit them to enact what they would by their owne authoritie, especially their decrees being as now they are, to the ratifying of corruptions, and to the continuance of vngodly callings within these dominions. And if you mean to giue ouer your right in dealing with the case of God vnto the conuocation house, to what end shall the states of the land meete together in parliament. be euer againe sued vnto.

But alas, that any thing in church causes, shalbe referred vnto that assemblie, which would not stand as it doth, if there weare that good order in the church which the Lord requireth, and  
and



## HIGH COURT OF PARLIAMENT 47

and as long as it doeth stand, must needs be the cause of all disorders therein, and must needs be a meanes of continuing that staruing ignoranuce which raigneth in this land. Why my Lords, to referre the cause of religion vnto the Conuocation house, is nothing els, but to charge the wolues vnder paine of the displeasure of careful shepherds, to see that the lambes may be fedd, besides the injurious derogation that thereby is offered vnto the liberties of this house.

And that it may appear how justly I apeal from that sinagogue, vnto this high court of parliament, and what small hope there is to be conceiued of reforming the abuses of our Church, if the redresse be committed vnto that meeting; you of the honorable court of parliament are to vnderstand, that the conuocation house condemneth this cause of christ now in hand, before it be hard: and that their onely endeouours who are there mett, is howe to preuent him from bearing rule in the Church by his owne lawes. For it is well knowne, that all of them haue banded and linked them selues together, to maintaine the corruptions of our Church, whereof I haue before spoken; as the vngodly and popish hierarchie of bishops, the ignorant ministry, &c. Which thing shal be manifested by the consideration of the persones, who are admitted vnto the consultation & meeting. And they are of 2. sorts. First, these whoe by reaso of the superiority they vsurp over their brethren, must needs be the chief doers in that house, how ignorant, vnconscionable, and vnfit for the gouernment of the Church soeuer they be. Of which number, are our Archbb. and L. bishops, &c.

&c. The second sort is of these, who hauing no interest to be there, in respect of anye superioritie they beare in the Church, are therefore elected and chosen to be there as the clarks of the Convocation house, &c. But there is such freedome and liberty in the choyse of these men, that great care and heede is alwayes had by our L. Bb. that none shalbe chosen thither, but such, as for good causes are knowen to bee vtter enemies vnto all sinceritie, and strong maintainers of the established corruptions: if any other by some meanes be gotten thither, who doth but once mention the healing of the wounds of our Church, he is straightwaies taken for a Nicodemus among the; namely, for a man fauoring that side, which none of the great Scribes and Pharises can brook, and lightly they take that order with him, which the Iewes tooke with those, who professed our Saviour Christ; that is, they bannish him out of their Synagogue. To be brieife, whosoever are of the house there is nothing done there, but what the former sort; to wit, L. archb. & Bb. would haue enacted. For the rest, cyther cannot or wil not withstand their proceedings. The whole sway then, & direction of this synod, being in their hands, who are for the most part, the greatest cause of the teares of our Church; will you referre the ordering of religion, & the reformation of the church vnto the Convocation house? I haue alreadye shewed, that you ought to be so far from permitting vnto L. Bb. the disposition of any thing behoofull vnto the Church of God, as the very names and places should be razed from vnder your gouernment. And wofull experience these 30. full

yeares,



yearres, hath taught vs what a lamentable reformation these men now bring to passe, if they may haue their owne wils. Why these men my Lords, and consequently, the whole Connocation house are in judgement contrarye vnto. our <sup>3</sup>Sauour Christ; for they holde it lawfull for ministers to be Lordes ouer their brethren. These men my Ll. are of judgement, that the exhortation of the Apostle Peter, was not directed vnto them? The Elders which are among you, sayth the Apostle, I beseech, which am also an Elder, and a witnes of the sufferings of Christ, & also a partaker of the glorye that shalbe reuealed, Feede the flocke of God which dependeth vppon you, caring for it, not by constraint; but willingly, not for filthy lu- kers sake, but of a readie minde, not as though ye were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke; and when the chiefe shepheard shall appeare, you shall receiue an incorruptible crowne of glory. These men I say, are in judgement, contrary vnto this blessed Apostle, for they thinke it lawfull for the to be Lordes ouer Gods heritage. They are of judgement, that christ Iesus was not so fychfull as Moses, in the gouernment of his owne house. And do you then thinke that they care how vnfaithfull they doe behaue themselves, in the ouersight of the Church? They hold the gouernment of the Church to be an hu- mane ordinance, and so holde the Pope to haue sufficient warrant of his hierarchie. They my Ll. hold the kingdome of Christe in the outward go- uernment, to be a kingdome, the lawes whereof, may be chaunged and librogated, at the pleasure of man. They do not stick to affirme it lawfull for

Luk. 22. 25.

Ephes. 1. 13.

1. Cor. 5.

them, to teach many thinges, not included in the commission giuen by our sauiour Christ vnto his Apostles. These men reject as vnttrue, that which the spirite of God hath let downe by the Apostle Paule, 1. Cor. 1. 21. Rom. 10. 14. which is, that men are ordinarily saued, by the preaching of the word. For they are perswaded, that saluation may be ordinarily attayned vnto by reading; & so they are perswaded, that the Lorde hath promised his spirit to seale that doctrin in the hearts of men, which through preaching was neuer made known vnto them. What care then will they haue, to see the people prouided for of preching, whereas they are not perswaded of the ordinary necessity thereof. They may LI. maintaine the continuance of the dumb and ignorant ministry, whereby our Church hath long since gotten her bane. Their judgement is, that they may be tollerated for lawfull ministers, in a christian commonwelth and that the parliament may securely maintain them in our Churche, without all feare of Gods judgementes for tollerating them! O the great hand of God in punnishing our ingratitude, that in this cleare light of the gospell, they who take vpon them to be Archseers, willingly see not, that none can be lawfull embassadors of Iesus Christ, but they out of whose mouthes, this embassage is heard; *We beseech you in Christs steed, that you be reconciled vnto God:* And yet such is the blindnes of the convocation house, that they cannot see this. But I blush to thinke, that they dare once presume to giue any countenance vnto nonresidence, that gastly and fearfull sinne: and yet behold notwithstanding, they are not onely all of them

guiltie



## HIGH COURT OF PARLIAMENT. 31

guiltie thereof themselves, but even in the books which they haue published vnto the world, in the defence of their corruptions, they haue not bene ashamed to advouch the lawfulness of this vnnaturall and desperat murder: Yea the verie pulpits haue rung again & againe, with invectiues against al those that withstood this their madnes. O my Ll. & you the rest of the R. honourable and worshipful of this high court of parliament, I can not stay my selfe, but I must needes in this place, crie vnto you for helpe and justice, against these vnnaturall men. The Conuocation house my Ll. defendeth nonresidencie to be lawfull! Nonresidencie my Ll. is defended to bee lawfull in the Conuocation house! And will you then trust the with the ouersight of the people, who are of judgment, that they may lawfully starue & murder them? Can you hope for any good to come vnto the church of God from that council, where it is enacted, that it may be lawfull for a bond of murdering nonresidents to destroy the same. If therefore in the parliament of Englande, there be any care of the glorie of God, and the libertie of his Church; if any pitie and compassion of the starued soules of men, let others bee trusted to provide foode for your people, and not those, whose very judgements are so darkened, that they hold it allowable by the worde, for them to take order, that men may not be fedd. It is now meet my Ll. that they who holde it lawfull for men to make a trade of murder, should be allowed for phisicians. And what els are they, who defende the lawfulness of nonresidencie, but suche as professe it lawfull for men to bee maintayned (rather then  
3
they

they shoulde want liuing) euen by the murthe-  
ring of their brethren.

Is it not great pitie then, but that this Conuo-  
cation house should be stil countenanced by the  
state, to be the only place whence reformatiō of  
all the things out of order in our Church should  
be expected? For therein doubtles, any thing shal  
be heard, which may tende to the furtherance of  
the gospel; seeing none sound (few excepted) are  
admitted into that assembly, who are not guiltie  
of the merces and cruell murther of soules, as  
beeing all of them for the most part, cursed and  
bloody nonresidents. And is it not great pitie, but  
that the parliament should staye and go no fur-  
ther in the reformation of religion, then it should  
bee directed by the Conuocation house. For it  
may be hoped, out of question, that the Cōuoca-  
tion house will see, that no calling be henceforth  
tollerated in the ministerie, but such as the Lord  
in his worde warranteth to be lawfull. And there-  
fore it may bee hoped, that the leaders thereof  
will not sticke to put downe Archbishops, and L.  
Bb. that Christ alone, by the officers which he in  
his word hath appointed may rule in his church.  
They will not abide that anye blenished & may-  
med Leuit should come neere to the Lords San-  
ctuarie, nor any pharisaicall high priest shoulde  
vsurpe anye authoritie ouer his brethren in this  
lande. If this hope might be conceiued of them,  
then in deed woulde they bee meete to cure the  
diseases of our church. But the truth is, that there  
is no reason why this should be expected at their  
hands, because they are so far (as this whole land  
knoweth) from hauing anye remorie of the vn-  
lawful

lawful

T



lawfull and vngodly callings wherein they nowe remaine, that their practises against God and his trueth, doe proclaime vnto the worlde, that they neuer meane to restore againe her owne authoritie vnto the Church, whereof by their Lordships it hath bene spoyled.

I haue determined with my selfe, not to trouble this honorable assemblie at this time, with any large discourse, concerning these men & their dealings: otherwise, I would shew by euident proffs, that they (and so the whole Conuocation house) are guiltie of such crimes, as the favorablest interpreter of their proceedings, woulde of necessity be drawne to giue this sentence against the, namely; That they are intollerable oppugners of Gods glory, and vtter enemies vnto the liberties of his Church. And they should also be drawne to confesse, that the parliament in maintayning the Conuocation house, did maintayne and defend, together with the hindering and smothering of the trueth, not only the deformed ruines; but also the lamentable oppression of the Church. So that it should appeare, that as long as that house standeth, as at this day it doth; there could be no hope at all, that either Gods heavenly trueth should haue free passage, or the Church her liberty in this kingdome. The brieue heades of the publike crimes, whereof the leaders of the Conuocation house are guiltie, I will here set downe, & they shalbe hereafter evidently prooued, if they vnto whose charge they are laid dare deny them.

First therefore, their very callings and places, that is, the callings & places of our Archbishops and L. Bb. are such as they they cannot possibly,

but dishonour God, and bereaue the Church of her libertie by continuing in the. Secondly their practises in those places, for the maintenaunce of their tyrannicall superioritie, & others the corruptions of the Church, which they wilfully contrary vnto all trueth and æquitie doe maintaine, are such, as by them, they haue not onely monstrously maymed the outward face of the church, in the matter of gouernement and ceremonies: but also grievously wounded the same, in the matters of doctrine and sacramentes: vnto the mayntenance of all which corruptions in the gouernment of the Church, in the ceremonies, in the doctrine & sacraments, they haue joyned the crimes of seducing and deceiuing the ciuill state and people, by bearing all estates in hand, that al hath bene and is well in the Church; and in like manner, as much as in them lay, they haue vexed and persecuted as many of the deare seruants of God, as haue but entended to motion the redresse of any of the former corruptions. Hereof if I shall not be able to prouue the eyes and leaders of this synagogue, & consequently the whol house to bee guiltie; let mee to the terror of all flanderers, be put to all the torments that may bee invented. The Conuocation house cannot here object, that I deal injuriously with the whol assembly, by laying vnto the charge of the whol, those crimes whereof our Bb. alone are guiltie. For the whole house, neuer as yet, disauowed the hierarchie of Bb. their practises in vrging subscription, in maintayning the dumbe ministerie, nonresidencie, &c. And vntill the corruptions of the Bb. be ouerthrowne in that assembly, the whol house



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house shall be still justly subject vnto the forme<sup>r</sup> accusations.

See now my Lords whether they doe not be-  
wray their impietie who think, that men weary  
them selues about small matters, when they call  
for a reformation of the church. And see whether  
there be not many and vrgent causes, to inforce  
the parliament to take the gouernment of the  
Church out of the hands of these men, vnlesse  
the continuance of the ruinous breaches of our  
Church would be stil maintined, it is not the mat-  
ter of capp, surplice, tippet, and other beggerlie  
and popish ceremonies, whence al the dissention  
and disagreement in our church is sprong vp.  
But the controuersies arise, because our Archbb.  
and bb. are not permitted with the silence and  
consent of the seruants of God, to smother, per-  
secute, depraue & corrupt, the truth of that true  
religion which in name they professe, & to vnder-  
mine, and captiuate the church of God in this  
land. Those who withstand, their vngodly proce-  
dings, haue hitherto dutifully kept them selues  
within the bonds of the calings, wherein the Lord  
hath placed them, they haue in al submission and  
duty entreated that the cause of God might be  
equally hard, and that her Maiestie and the par-  
lament would amend the things proued to be a-  
mis, they haue neuer as yet, presumed the selues,  
to take in hand the correction of any thing. But  
how quietly on the other side, haue the leaders of  
the conuocatio house behaued them selues, whe-  
a redres hath bin ealed for at the hands of the ci-  
uill state? Surely they haue alwais hitherto presēt-  
ly betake the selues, to imprisonments and bonds  
and

and would neuer suffer the truth to haue the hearing, nor any man with quietnes to stand in the defence therof. And therefore also, al the tumults that hereafter are like to arise in the Church of God within this land, about these controuersies, the leders of the conuocation house, are the causes thereof, for they wil not yeeld vnto the truth, but labour by all meanes possible, to smother the same. Gods seruants cannot winke at their proceedings, vnlesse they would betray Gods truth, and the libertie of his church. The least parte of the finnes of our bb. hath bin in the maintenance of vnprofitable, superstitious, and corrupt ceremonies. If they would but yeeld free passage vnto the truth, and hir authority vnto the church in other matters, they should not be gretly molested for these things. And woe be vnto them, if they had rather prouoke god and his church to battel against them for the defence of the truth, then receiue the light, & grant peace vnto the church. Concerning her Maiestie, who (as it is thought) can neuer be induced to aulter the established gouernment, I answere, that if it be made known vnto her, and proued out of the word, that the established regiment of the church, is traiterous against the Maiestie of Iesus Christ, that it confirmeth the popes supremacie. O therfore it is dangerous vnto her crown, that it is besides the commission giuen by our Sauour Christ vnto his apostles; and therefore accursed, that it sheweth them to be void of all care of religion, who wittingly countenance the same, and that it calleth for the judgments of God against her, and her kingdom, and then if they yeeld not vnto the raising



## HIGH COURT OF PARLIAMENT.

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zing of all sinful callings, out of the church, I will not desire to liue, if this be thought a matter worthy of death, for a man to be dutyfully perswaded of his soueraigne. Be it that her Maiestie hath bin moued, by some of this house, for the redresse of the church, you should moue her againe, and againe, and neuer leaue vntil you be heard. Great matters are neuer brought to passe, without great and mighty endeouours. Our sinnes haue otherwise deserued, then, that the Lord should at the first encline mercy vnto vs, in the sight of her highnes. Would any of you alter any part of the gouernment of his family, being perswaded by leud flatterers, that all were well, vnlesse the abuse were shewed, and you earnestly dealt with for a reformation. And can you then maruel, that our soueraigne is hardly drawne to reforme the church, whose estate, in her hearing, is daily said out of the pulpit to be most flourishing, whereas the deformity therof is not made knowne vnto her. I know it is no smal perswasion that should driue a monarch, to abrogate the receued constitutions, and establish new, vnles the vnanswerable necessity thereof, were made knowne vnto her or him. I am perswaded that her Maiestie knoweth not, the exacting necessitie, that lieth vpon her shoulders of reforming the church. Shee knoweth not the estate of her vntaught and damned subjects to be as it is. Wherefore serue parliament men, if her eyes must be in al places to see euery thing, and what doe you see, if you do not see our miserie and lament it? I grant indeed, that of this point she ought to be most careful, but if of oversight, the weightiest matters be omitted, shoulde  
not

not you put her in mind hereof? And in submission entreat her and neuer leaue entreating, vntill shee yeeld to turne away the wrath of God from her, and her kingdome, by abolishing vngodly ordinances, and restoring beauty vnto Zion.

Well, I haue forged, the most notable slander that euer were coined, or els, the state of my country vnder her Maiesties gouernment, is very miserable, & yours no lesse lamentable, if it so continue. And if you make not the same knowne vnto her Maiestie, and see it be speedely amended, the Lord make Quene Elizabeth, and her crown free, from the bloude of her destroyed people. And I pray God if it be his will, that their soules be not required at your hands in the day wherein quick and dead shalbe judged.

But it may be, that you wil pretend the wante to be so difficult, that it cannot possiblie be performed. Do what lieth in you, and then the Lord is answered. The farther you go herein, the easier wilbe the passage, you are desired no more, then not to countenance sinn, and for reformation to go no farther then meanes will reach. Because it is a worke of difficultie, therefore must you needs hinder the same by lawe as you doe, by tolerating these abuses; Because the whol worke is difficult, therefore shal it not begin; Because it is a hard matter to plant the ordinance of God, therefore must the breache thereof be in force, & maintained? Because in Canaan the sonnes of

Num. 13. 14. Anak, & towns walled vp to heauen (mountains of pretended excuses, haue ben seene) therefore must you needs suffer the people, brought by her Maiestie and you, out of Egypt, to remaine stil in the



THE wildernes, on this side Iordan, euē vnder these  
 men, the dumb ministers L.Bb. I meane which are  
 fit for nothing els, then to be leaders, whensoever  
 oportunitie shall serue, to bring the people again  
 into Egypt? Because our land, by reason of our con-  
 tinuance in sinn, and that wee haue not had skil-  
 ful workmen among vs, doth not now bring forth  
 religion and godlinesse in the measure it should,  
 therefore must you needs be sure, that profanesse  
 and atheisme shalbe sown, and the breach of  
 Gods lawe flourish there, in the persons of those  
 men? Therefore the just Lord, will be just in the  
 midst of you, whensoever he reckoneth for these  
 things, because you are so far from doing what  
 you may in the planting of godlinesse, that you  
 suffer impietie against his Maiestic, to bear sway,  
 and that by law and authority.

Nnm. 144

Ezek. 22

Concerning the hardnesse of the work, this I  
 make knowne vnto you, that if you wilbe ruled by  
 the cannon of the word, you shalbe able with ease  
 and the good liking of your people, to do so much  
 therein, as you shal deliuer your owne liues from  
 the wrath of God. But if that rule shal take place  
 no farther, then it may stand with the continu-  
 ance of Lord Bishops, and other corruptions of  
 the ecclesiasticall state, I see not what you can  
 say vnto the Lord, when he hath made you an a-  
 stonishment, and an hissing vnto all the nations  
 vnder heauen: but surely thou art just in all that  
 is come vpon vs for wee would not be ruled by  
 thy words.

Nehe. 9. 39

Wel the word teacheth and requireth of you  
 2. things and no more, in this worke. In both it re-  
 quireth your practise, if you would be directed by  
 it.

60 A SUPPLICATION VNTO THE

it. First it requireth, that Wales may be redressed by proclaiming that commission given by our Sauour Christ vnto his apostles, Math. 28. 19. 20 in euery corner thereof, and both the parts of the commission, it requireth to be kept inuiolably as well that, of goe preach and baprise, as the other, of teach them to obserue, whatsoever I haue commanded you. Secondly, while you stay the Lords leasure to raise vp fit men for this worke in euery congregation, it requireth, that the people where preachers cannot be placed at the first, may haue som stay, that inconueniences be avoided. For the Lord will not haue religion, so vndiscretly established, as that the inconueniences that might growe thereby vnto the ciuill state, as much as may be, be not wisely preuented; in the effectinge hereof, 2. things are to be looked vnto, both of them greatlie furthering the worke. First the blessing of God is to be labored for, by humbling your selues and your people with Daniel before the Lord, in fasting and praier, and then you shal see he wilbewith your endeouours. Secondly you must enioine euery one according vnto his place, to haue a hand in this worke, and encourage the gentlemen, & people that shalbe found forward, by gracing and countenancing them for their forwardnesse in religion, and shewing that the more forward they be, the more credit they are like to purchase with your Hh. And you must not suffer an vncircumcised mouth, to bring a slander vpon that good land, whereunto the Lord offereth to bring you and your people, if you would obey, much lesse, to lift vp a stonn against Caleb or Ioshuah, that withstand the fury of

Dan. 9. 1. 3.

Nom. 14. 39.

Nom. 14. 10.



redresse of a whol wicked hoast in the defence of the Lord.  
 n by ou For otherwise, if you suffer al to sit stil, and looke  
 28.19.20 vpon our desolations, the most to liue on the  
 rts of the sweetnes of our ruines, and discourtenance all  
 uiolably that labour therein, you can looke for nothing  
 as the o else shortly; but that lamentable complaint, and  
 er I haue it is a great work of God, that we haue heard the  
 stay the same long agoe, of euerie possessor in this land.  
 s worke Whyther shall wee goe? Our brethren and their  
 the peo. hard intertainment haue discouraged our harts;  
 the first, woulde to God that we had died in the Land of  
 be avoi Egypt, woulde to God we weare dead: were it not  
 o vndis better for vs to turne into Egypt? com let vs make  
 niences a captaine and retorne thither. The land in deed  
 state, as is a good land, whereunto, when our soueraigne  
 d; in the brought vs out of Egypt, wee entended to make  
 ed vnto, our iorney: but alasle, we are neuer able to stand  
 ke. First against the pouertie, losses, imprisonment, dis-  
 humbe countenance by our superiors, that our brethren  
 niel be haue sustained, which haue set their faces against  
 en you this land, neuer able to swallowe vp the slanders  
 condly and bitter names of Puritans, precisians, traitors,  
 nto his seditious libellers, &c. that wee see, raised against  
 encou those that would bring vs thither. And therefore  
 found my Ll. and the rest of the high assemblie, in vaine  
 them shall you vse other meanes, and leaue this vnat-  
 newing tempted

Deut. 1. 18.

Nem. 14. 2.

The redresse of Wales, consisteth of 2. partes,  
 both must be speedely set vpon by your Hh. or els  
 certainly the judgements of God will finde you  
 out. First you must abolishe out of the Church,  
 whatsoeuer you shal finde to be a breach of gods  
 ordinance (as I haue prooued dumbe ministers,  
 nonresidents, and L. Bb. to be) or els your refor-  
 mation

2.kin. 17.33. mation will be little better then that of the <sup>a</sup> Samaritanes, who feared Iehouah, but worshipped their owne gods. I woulde haue it marked in this place, what is required at the handes of the parliament, that it may thereby appeare, whether with any colour of reason, this part of the petition in hand can be denied. The parliament is desired to enact, that no vnlawfull calling be tolerated vnder the gouernment within the church of God in Wales; if they will not yeeld vnto this part of the suite, now put vp in the behalfe of that people; what cloake doe they leaue vnto themselves, whereby they may but couer their small care to glorifie God? Is not the case to be astonied at, that an assembly professing true religion, cannot be drawne to yeeld vnto so just a request, it is a hard matter I grant, to build the church of God: Men most willing to bring that worke to passe, cannot doe it; but there is no difficultie in the worlde, for the parliament of England to manifest that, although they cannot go so far in promoting the Gospel as they would wishe; yet that they will not at any hand maintaine by lawe any thing, which may hinder the course thereof. Well let as manye as are parliament men, looke vnto this, as sure as the Lord liueth, they shall answere one day, before him, who is the iudge of quicke and dead, and giue a reason why they would not consent to root out sinne, and the breach of gods law, out of this common wealth. Do they seek the innouation of the state, who desire, that no lawe or statute may be in force, which vpholdeth the transgressing of Gods holy institution? Or may they be accounted dangerous subjects vnto their prince,



prince, who cannot abide that any treason against God should be countenanced? Well, this branch of the suite is such, as the Tridentine conspiracie would blush to profes the rejecting therof. What then may be thought of the high court of parliament, if it cannot be there granted?

The second meanes for you to redresse the estate of Wales must bee this; you must place as many godly learned men as can be found, to call the people, and see them provided for. But here great aduice is to be taken, where, and howe they be placed. First then, you are to looke out the places, that are fittest by all likelihood to receiue the word, and vnto those, to haue the speciallest regard. For seeing you are not able at once, to furnish the whole countrie with able men; you must first haue regard of that part of the haruist, which is most readie for the mowers. This respect we see the spirite of God to haue had, Act. 16. 7. Where the spirit woulde not suffer Paule to go to Bythynia, but rather tooke his iourney to Macedonia, where by reuelation, verse 9. 10. hee was assured, that there was preparation made for the receyuing of the gospel. Concerning the other point, the ministers that shalbe sent, must not be scattered a sunder, one here, and another there in the countrie; neither sent one by one, but many must be sent together, & placed so nere one another, as may be. And so the ministers hauing ædification, and comfort one by another, shall neither decay in their gifts, nor be discouraged; and the people by this meanes, shalbe sure to be thorowly called. If the complaint be made for want of sufficient men, and sufficient stay for their liuings: For the

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men,

men, take al those, whome the Lorde hath made fit for this worke, and he can require no more at your hands, vntill he rayse vp more: which if he neuer do, your good endeouours, and encouragement vnto students and others, not being wanting to bring this to passe, he cannot in justice punish you, though your people be not taught. Because you haue sene all those well bestowed, who he qualified for the calling, and so doe now expect a blessing from him vpon your labours, that you might send more. The subterfuge will be but the coat of a net, to aske (as commonly your prelates do) how there should be possibly founde, as many learned men, as wales requireth, seeing they who are found, are not placed there. And do you deale well with the Lorde, that because all cannot be brought at once to serue him, as he willet, therefore they that may shall not? The same is to bee sayd of the ministers liuings. Remoue the dumb ministers, nonresidents, L.Bb. (if you will not do this, you go besides the word of God, and so there is no direction for you) and there will be more liuings void, able to maintain godly ministers, the shalbe I fear me, good men found to supply their places. And verely I marvail, what men perswade themselves the Lord to be; whereas they thinke, he can be satisfied with such sielic shifts? Is it not a strange matter to find Church liuings in wales for L.Bb. nonresidents, and dumbe ministers, to sinne against God, and starue soules withall, and deny any to be there, for godly ministers to honor God, and worke the saluation of his people. The children must starue for want of bread, because the dogs before their eies must be fed therewith.



with. Good reason? yea, but the remouing of those men, would be likely to set the land on fire. Marke how subtrill the deuill is, in the maintenaunce of his kingdome. When godly ministers are depriued, because they will not linke themselues with wicked Bb. to betray the kingdome of Chrifte, & ouerthrow the lawes of this land, there is no inconuenience feared. But if Satans messengers be once shoued at, behold, the land will not be able to bear this losse. I grant in deed, that men which make no conscience for gaine sake, to breake the law of the æternall, and massaker soules (as these do) are dangerous subjects, and not to be trusted any farther then they are fed.

The most of them are vnfauerye salte, such as haue hitherto liued vpon sacriledge and the spoil of soules. Order might be taken, notwithstanding by the magistrate, that these and their families, should neyther want thinges necessarie for their outwarde estate: nor yet be maintayned in idleness. For the people, the stay for them is, eyther in regarde of publike meetings on the Sabboth, or the sacraments, mariage or buriall. For the keeping of the Sabboth, the worde requireth they should, if possible they can, resort where preaching is, vntill good ministers be placed in every parish: if the places be far, as commonly our parishes be verye large, and it is not likely in short time, to plant preachers so neere together, as the people may euery Saboth resort vnto them, they must be enjoyned to meete together in their parish churches, & some discreet man among them selues to read the worde, and vse some forme of prayers, as shalbe thought meetest: by the aduise  
 2 of

of the godly learned. Concerning the sacraments, the word requireth, they should resort vnto a preaching minister for them, and not attempt to keep their children vnbaptized any longer, then they must of necessitie. Mariage is most conveniently to be don by the minister, but is no proper essentiall worke of the minister; and therefore may be solemnized by others, at the magistrats appointment. Concerning burial, it is a worke of christian charitie, and being the last ducie that we are to performe towards the departed; we ought to accompany them decently and orderly, with all comelines to the graue. The word mentio neth or includeth noe forme of prayer vsed at buriall; therefore they are superfluous, neyther is the minister as in an action belonging to his office, to haue any more to doe herein, then any other of the brethren.

Thus I haue set downe vnto your Hh. the only course in regarde of substance, that the worde warranteth to be taken in such a deformed estate as ours is. And nowe my Ll. and the rest of this honorable assembly, let my counsell be acceptable vnto you, breake of your sinnes, by rooting out these plants, which the Lorde neuer planted in his vineyarde, and your iniquities, by abandoning the same, so much as in you lieth; so there may be a healing of your former ouersight. If not the Lords face will be against you, yours, and the whol land for euil, & not for good. Oh my Lords, is it not a miserable case, that men should so liue vnder your gouernment in this life, as they cannot possibly, but liue in hel in the life to come. Oh my Ll. heauen cannot be obtayned whē we are gone.

Ob



## HIGH COURT OF PARLIAMENT. 67

Oh my Ll. now is the time for the gospel to flourish in Wales or neuer. Oh my Ll. if her Maiestie and your honors (whome from my very heart I wish the Lorde to blesse) should be gone the way of all the world; for mine owne part, the staffe of mine hope, to see any good done amongst my brethren should be broken. Blame me not therefore, if I deale earnestly in a cause of so great a moment, and so vnlikely to be obtayned of our wofull posterities, whom my suit in a most neere sort concerneth. Oh, why should they haue cause to say, the Lord be judge between vs and the gouernours which were vnder Queene Elizabeth, in the dayes of our fathers; for they might haue opened our eyes, and healed our woundes, which now alas, are desperat and past recovery.

It is now full 30. yeares and vpward, since Babylon hath bin ouerthrowne in Wales, rather by the voice of her maiesties good laws (whom good Lord forget not for this worke) then the sounde of any trumpet, from the mouthes of the sonnes of Aaron among vs. But alas, what shall we and our posterities be the better for this, if Sion bee not built. And what comfort can Zerubbabel, or Nehemiah haue, to bring them out of Babylon, if they meane but to reedifie Shilo, seeing it is the beaurie of Sion, wherein the Lorde delighteth. We haue cause in deed to thanke God, that this wicked citie hath beene by her Maiestie broken downe in some sort; but are neuer the better, seeing the walles of Sion lie euen with the ground. Nowe for the space of 28. yeares, no man greatly laboured to her Maiestie, the parliament, or the people themselves, eyther by speaking or writing

in the behalfe of eyther of these vnreconcilable cities. Men belike, thinking no more to be required at their hands, then the razing of Babel, and the diuel as yet, contenting himselfe with Bethel. The last parliament, by al liklihod the very same week vpon a sodaine, the interprises of the building of both in 2. seuerall books, issuing from 2. of the remotest corners in our lands. (Southwales and Northwales) was taken in hand. The one of the books pleading the cause of Sion, & coming forth by publike authority and allowance, was directed vnto her Maiestie and the parliament, requiring at their hands by vertue of the lords own mandatory letters, the performance of this work shewing by euidence of greatest antiquitye, this to be required of duty at their hands, as a part of the homage, due vnto his highnes, whole soe-daries and vassales, all the princes and states vnder heauen must acknowledg themselues to be, and a portion of that inheritance being theirs by lineall dissent, from their predecessors, the godly kings and rulers, who time out of minde alwaies laid their shoulders vnto this burthen. The other written in welch, printed in an obscure caue in Northwales published by an author vnkowne & more vnlearned (for I think he had neuer read any thing but the common published resolution of. R. P. a booke contayning many substantiall errors, Fryer Rusli, and other shamful fables) stood to by non, and hauing no reason to shew why his Babylon should be rædefied, it contained it self within the hands of a few priuate men, and neuer durst to this houre be made knowne vnto any of our imagestrats. Both the books in this thing had the same

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gawl.



same successe, in that both together they fel into the hands of the prelats, who as they pretend, are enemies vnto both places, but vndoubtedly vnto Sion especially, as it appeared by their hard dealing with the patrone of that cause, whereas the fautors of the other, being also in their handes, were either not at al delt with, or very curteously entertained of them. The reason of their enmity vnto both, but their hatred vnto Sion is, that neuer I feare me, meaning to go thether, and constrained by lawe to be enemies vnto the other, they haue of the gold of Caldea, and the drosse of Ierusalem compacted them a citty, wherewith they meane to content them selues vntil they returne to Babel again, or (the Lord be merciful vnto the) vnto a worse place. Haue they not therfore good cause to be the more beholding to the one for the gold, then the other for the drosse; Wel be you assured hereof, that they who stirred vp both these instruments, both at one time, will neuer suffer them to cease, vntil in Wales either a church of Christ, or a sinagogue of sathan be built. Out of question the concurring of both causes, sheweth that the lord hath som secret work in the matter: Sathans instruments for their parts, were neuer busier then they are at this houre, and shal I be silent? They trecherously against the lawes of God and this land seek to bring the people again vnto Egypt. I according vnto both, endeavour neuer to let them rest, vntil it please the Lord by meanes of her Maicsty, and the parlament, to bring them within the land of promise, no though they were vppon mount Nebo, whence with their eies they might view the same. They haue delt, and deal secretly

This is spoken in respect of the church government.

cretly with poor soules in dark corners, and dare not make knowne the fabulous cause. I haue dele al this while in the face of the sun, and nowe before the state of the land assembled together. I want not a good cause, and by the grace of god, it shal neuer want the poore defence which I cann yeld vnto it, or hide the face as long as I liue; whether you countenance it or no, I know that on day it shal preuail, when this wilbe the Lord knoweth best: but the matter is, whether you wil embrace Christ in the building of his Church, or Sathan in continuing the breaches thereof. Therefore entertaine this cause, & you giue Sathan the foile, reject this, and you strengthen him. And try if you deny it the hearing, whether the very papists in this land, wil not be thereby encoraged to supplicate vnto the parliament, that you would graunt them the liberty of their seared consciences, to commit publike idolatry

Al that hitherto I haue spoken, hath ben said either in the cause of Christ, which is a good cause, or in the behalfe of Sathan. If I seeke the building of his sinagog, wil you let me liue? If of the church of Christ, wil you deny me your help? which yet againe and againe, in the name of the eternal God I require, & for the precious deth & passions sake of Iesus Christ, I earnestly desire at your handes. My Ll. and whosoever are parlament men, as you would haue the Lord to entertaine your souls in the life to come, as you would haue him shewe you any mercy, as you loue her Maiesty and her life, as you would haue the continuance of her peaceable raigh over vs, which the Lord vndoubtedly threatneth to shorten, because he would bring



bring destruction vpon you and vs al, for the contempt of his truth, as you would not haue your names razed from vnder heauen, as you would not haue the Lord to bring vpon vs and our land, the Spanish, Italian, Romish or Guisian forces, as you would not haue these, who shal liue to see the desolation and desperat sorrow, which the Lord is likely to bring vpon this land, not abide to see you or your childre ride, or go in the strets, as you would not haue the most contemptible to stretch forth his hand vpon the dearest things you posses, and offer violence vnto the frute, of your bodies? So entertaine this cause, grant this iure, and be careful of the Lords true seruice in wales. Otherwise, the vengeance of God I feare me, will neuer leaue you and your posterities, as long as there is a man of your houses left vnder heauen.

Ezekiel in deed is not nowe liuing, to put you in mind of the necessity of redressing the things amis, by laying open the corruptions of all estates vnder your gouernment, as he doth cap. 22. of his prophesie. His words I wil set downe that you may wey our estate, with the time wherein the prophet liued, and see whether the Lorde wil spare you & vs, if we stil prouoke him to smite. There is a conspiracy of her prophets in the middest thereof, saith the prophet, like a roring lyon, rauening the pray, they haue deuoured soules, they haue taken the riches and the precious thinges: they haue made her many widdows in the middest thereof, her priests haue broken my law, and haue defiled my holy things: they haue put no difference betweene the holy & profane, neither discerned between the vncleane and the cleane, and haue hid their

their eies from my sabboth, and I am profaned among them. Her princes in the middest thereof are like wolues rauening the pray, to shed blood and to destroy soules, for their owne couetous lucre. And her prophets haue daubed her with vntempered mortar, seeing vanities, and deuining lyes vnto them, saying, thus saith the Lord Iehouah, when Iehouah had not spoken. The people of the land haue violently oppressed, by robbing and spoiling, and haue vexed the poor and needy: yea they haue oppressed the stranger against right. Thus saith Ezechiel, Be the sinns of our prophets, of our princes, and of our people the same, that here he spebeth against, be they greater or be the lesse: yet without controuersie, if the Lord may say, I haue sought for a man in the parliament of England, that should make, vp the hedge, & stand in the gapp, before me for the land, that I should not destroy it, but I found none: then woe be vnto vs, for that shal follow, which is set downe in the prophete. Therefore haue I powred out mine indignation vppon them, and consumed them with the fier of my wrath: their own waies haue I rendered vpon their heads, saith the Lord Iehouah; And vnlesse there were just cause to thinke that this Lorde, had either already or shortly ment to pronounce this sentence against vs, we might contemne and scorn at the broken assaults of the Spaniards, or any other the enemies of the Gospel, and her Maiesties whosoeuer. But as long as we giue not the right hand to the Lord, by entering into his sanctuary, we haue just cause to feare a nation that is no nation, much more a people in number as the sand, which is by the seashore. Our leagues



# HIGH COURT OF PARLIAMENT. 73

leagues and most stable covenants with the enemies; the Lord will soone disanul, standing thus at the staffes end with his Maiestie, as we doe.

Let it not be sayd in this place, that the Lord would not haue so wonderfully wrought our late deliuerance, out of the hand of the Spaniarde, if he ment at al to haue called the land to reckoning for the great ignorance, and wicked ecclesiasticall constitutions, which are truly sayd to be maintained therein. For this, both Moses and Saloman, note to be the man of all those that shall not prolong their dayes, Moses warneth al states in any case to take heed, that there should not be among them, man, woman, family, nor tribe, which should turne his hart away from the Lord God, so that when he heareth the wordes of the curse, he blesse him selfe in his hart, saying, I shall haue peace though I walked after the stubborne-nes of mine owne hart, thus adding drunkennes vnto thirst. For saith he, the Lord wil not be mercifull vnto that man: but then the wrath of the Lorde shall smoke against that man, and every curse that is written in this booke shal light vpon him, and the Lord shall put out his name from vnder heauen, & the Lord shal teperate him vnto euil, according vnto all the curtes that is writen in the booke of the lawe. And Soloman knowing the corruptions of men to be such, as their harts are fully set in them to doe euil, because sentence against their euil works is not spedely executed, openly testifieth, that although a sinner doe euill an hundreth times, & the Lord prolong his days, yet it shal only be well, with them that feare the Lord, and do reuerence before him. But it shall  
not

Dent. 29. 18.  
49. 20.

Eccles. 8. 11.  
13.

not be wel with the wicked (saith he) for he shalbe like a shadow, because he feareth not before God. And therefore although at this time the Lords anger hath not visited, nor caled the sinnes of our land to account, with gret extremity by the hand of the Spanyard: yet let vs be assured, that it shall not goe wel with vs, vnlesse you of the high court of parliament, shew that you feare your God, and doe reuerence before him, in purging out of his holy seruice, what soeuer is superfluous therein, and in adding whatsoeuer is wanting therevnto. The Lord by that deliuerance, gaue vs warning that he passed by vs, but so, as vnlesse the corruptions of his seruice be clean don away with speed by her Maiesty and the parliament, meaneth to passe by vs no more: but to suffer his whol displeasure to fall vppon vs, at his next comming. And in deed, as often as I consider our late defence from the Spanish invasion, together with our deserts, I am induced to think, that the Lord then was affected towards vs, as sometimes he was towards Israel his owne people, concerning whom he speaketh, Deut. 32. 26. I haue sayd, I would scatter them abroad, I wold make their remembrance to cease from among men, saue that I feared the fury of the enemy, lest their aduersaries should wax proud, & lest they should say, our high hand and not the Lord hath done al this. Therefore let not our deliuerance harden, you of the parliament, in the sinn of maintayning the breaches of the Lords house. The same Lord that wrought our deliuerance, wil surely be the cause of our ruine, if his honor be so neglected by you as vsually before time it hath ben. And we are to take heed,  
lest



lest the Lord seeing our profane, and vaine insulting of the victory, when we are not a whit bettered thereby, send some Jeremy among vs which may cry, as he did vnto the king, and states of his time, in the like matter. Thus saith the Lord God of Israel, thus shal you say to the parliament of England. Behold, except at this your meeting, all the deformities that are tollerated in my seruice, be at once done a way, and except you grant free passage vnto my go'spel: the nauy of the Spaniard which I discomfited before you, shal come againe, and fight against this land, and waste it with fire and sword. Therefore deceiue not your selues, saying, the Spaniardes are so weakened by their last discomfiture, that they are not able to pursue their intended inuasion, for it shal not be so. No though you had smitten the whole hoste of the Spaniard, that fought against you, and there remained, but wounded men amonge them: yet should euery man rise vp in his tent, and ouer-run this land. And let vs looke assuredly, whensoever the abject and contemptible enemy shall assaile vs, abject and contemptible I say, in al respects, in comparison of the value and strength of our men and munition (and the Lord increase them a thousand fold more) that this God, whose seruice is so litle esteemed of vs, wil send a terror into the hart of our valiantest and stoutest men, so that he, whose hart is as the hart of a lion, shal be as weake as water: and on enemye shal chase a thousand of vs, because the hand of the Lord wil be against vs for our sinns. It is not therefore the Spanish furniture and preparations: but the sinns within the land, which we are most of all to feare.

For

For although the army of the Spaniard were consumed with the arrowes of famine: although the contagious and deuouring pestilence had eaten them vp by thousands: although their tottèring shippes were dispersed, and caried away with the whirlwinde and tempest, although madnesse and astonishment were amongst them, from him that sitteth in the throane, vnto her that grindeth in the mill: although the Lords reuenging sword, in the hand of our valiant captaines and souldiers, had so preuailed against them, as it had left none in that vncircumcised hoast, but languishing and foyled men, notwithstanding a contemptible, & wythered remnant, of the plague and famine: a navie of winde and weather beaten ships, a refuse of feeble and discomfired men, shalbe sufficiently able to preuaile against this lande; vnlesse another course be taken for Gods glory in Wales by your Hh. then hitherto hath bene. If I did speake vnto infidels, & vngodly atheists, I know I should not be so plaine, because vnto such, the trueth at sometimes is vnseasonably spoken. But I speake vnto those, that haue vndertaken the profession of Christianitie, and therefore should at all times be fit to heare the trueth of God. And I know no temporizing trueth, no temperizing judgements of God against sinne; no trueth that is to be concealed vnto christians, because their Hh. cannot brooke the same; no trueth that is, eyther not at all, or minsingly to be vttered, because states loue not to here thereof. So that I was in this matter, not to consider what your high places were content to here, but what was the dutie of your high places to heare. And therefore I should thinke it

(I



(I protest) an vndutifull and flattering petition, to entreat your Hh. not to be offended with mee, for vttering the truth. As though I supposed, you would thinke it wonderful, that a man should aduenture to speake, euen in the cause of his God, any farther then stood with your good liking.

The sum of all that the Lord requireth at your hands in the cause of his honour, is concluded in these 2. points. First, that you abrogate out of the Church, whatsoever you finde therein, to be a breach of Gods ordinaunce. Secondly, that you countenance the preaching of the word, in such sort, as the course thereof be not stayed, for the pleasure or profit of any creature. These poyntes are so reasonable, that whosoever vpon choise, & deliberation, denieth any of them (of inconsideracie and want of due examination of matters. I know many things may be done amisse) I cannot see, what he differeth from a plaine Atheist. And therefore againe I admonish you, in the name of God, to looke vnto your selues, and thorowly to waigh, what the Lorde by the mouth of Ezekiel, threatneth against you, if you stil refuse his waies and mainteine these bypaths of mans inventions in his Church. You haue feared the sworde, sayth Ezek. 11. 39 the prophet, and I will bring a sworde vpon you 10. 12. sayth the Lord Iehouah, and I will bring you out of the midst of this land, and deliuer you into the hands of strangers, and execute judgements among you. You shall fall by the sworde, and you shall know that I am the Lorde; for you haue not walked in my statutes, nor executed my judgements, but haue done after the manner of the heathen that are round about you.

The

The lawes offices and officers of our church for the most part, being not according to the statuts of the lord, but framed after the maner of the popish gouernment, whereby the nations round about vs are tiranized by the mā of sin; that is not a matter to be wondered at, that the alteratiō of our ecclesiastical state is desired. And besides our sauior Christ & his Gospell came into the world, to alter, yea, and ouerthrow states and gouernments, in al things wherein they should be contrary vnto his wil, and I hope that you of this parliament wil not deny him this prerogatiue. If I haue sought the remouing of any thing, which the lord requireth not to be altered, I craue no pardon of mine ouersight. What I haue written in this whol treatise, I am ready by the grace of God, personally to make good (though it were vppon mine vttermost peril) whensoever I shalbe therevnto called, by you of this honorable assembly; wherein there are many of good estimation and credit, who vpon the motion of mine apperance by this house, wil I trust, vndertake that I shall come to stand vnto the premises by me set downe. So that I may obtain (which I most humbly craue of you, R. Hh. and worshipful) that vpon mine apperance I be not by any court, or prerogatiue (only the H. court of parliament excepted, vnto whom, as being the highest counsell in the land, in this cause I appeale) debarred of my liberty, before my cause according vnto the word be ouerthrowne. The injury which I sustained the last parliament (being a suitor in this cause) enforceth me to craue this at your hands, which otherwise, I should haue perswaded my selfe to be a needles suit. For wher-



as the auncient priueledges and liberties of this house, do giue leaue (during the parliament) vnto any that are suitors thereunto, quietly to follow their suits without feare of any arrest, and being arrested, do presently deliuer and set them free, I was not suffred to enioy any the former liberties. But contrary vnto all religion, law, equity, and conscience, to the great derogatiō of the liberties of this noble court, was committed close prisoner by some, who abused the high commission; their dealing might haue appeared more tollerable, & lesse derogatorious vnto your Hh. & worships, if they had shewed any cause of mine imprisonmēt (their abused authority only excepted) which vnto this day is altogether vnknowne vnto me.

I know, that the infirmities and wants of men, who deale in good causes, are commonly beaten vpon the back of the cause they handle. Therefore the Lord knoweth how careful I haue bin to keepe it vnspotted, and my selfe out of all vnneccessary danger. Setting downe nothing before I had considered what might insue, ether in regard of the matter or manner of deliuary. But why did I publish a matter of such waight, before I acquainted the parliament therewith? Whie it is published to the ende, that the parliament may bee acquainted with the suite, which could not be done by priuate writing. And it is but an vngodly shifte of those that woulde smother the trueth, to pretend it to be against the law, to moue the parliament in any suit that is printed. As thogh the suits of men vnto that high courte, were parliament statutes. In deede if the parliament had enacted the remoouing out of Wales, all L. Bb. dumb mi-

nisters,&c. Then were it an intollerable part, for any to publishe their actes, but by their appointment. Graunt you the petition, and the cauill of committing it to the presse, will easily be answered. If you do not meane to yeeld vnto the suite, neither would you haue done it, being mooued therevnto by priuate writing. The cause I make knowne, to the end it may be granted, and herein let not my life be precious vnto me; vpon the necessitie of the publishing hereof I stande, because that the worlde may see when you redresse these things, that you did nothing, that you durst leaue vnd me, vnles you would bring swift destruction vpon your selues and the whole lande. But what follie is it to thinke, that such great matters wil be reformed in our dayes. Rather what injurie doe they vnto the whole state, who thinke that they wil any longer tollerare the breach of Gods law. And in this point, let the good opinion, that they who alledge such pretences conceiue, be wayed with my durif. I perswasions of this honorable assembly, and both causes judged accordingly. For mine owne part, I think the maiestie of the cause to be such, as they who are the Lordes, dare not but entertaine it, and tremble to thinke, that all this while, it hath beene so carelesly attended vpon. And it is in the behalfe thereof, that I haue presumed to deale with you, who otherwise durst not haue suffered my voyce to be hearde, in the ears of the princes of my people. Let what I haue written bee examined, yea by mine aduersaries themselves (if I haue any) and it shal appeare, that I haue made a conscience, howe I haue delt with my superiors, especially those, concerning whom



it is said, you are Gods, lest I should seem to leaue behinde me, the least print of a minde in any sort tending to defame them or their gouernement, As I haue bene carefull hereof, so let the Lorde, yea and no otherwise, (which I speak as far as my corruptions will permit) grant this cause, and my selfe also, if it be his will, fauour in your eyes. In deed in regarde of the cause, I come Mandatorie wise, vnto this honorable assembly, but in regard of my selfe, I come in feare and trembling as vnto the Lords vicegerents, entreating most humbly, that the dignitie of so high a cause, be thought off, nothing the more dishonorably, because it is brought in my hands. And I protest in respect of my sinnes, that the Lorde may justly derie it the fauour it deserueth in your eyes, because I am a dealer therein, But this should be no reason why the parliament should giue it a repulse. For in the eyes and eares of al the world I make it knowne, that it is the cause of the liuing god wherein I deal And that if it had beene possible for me to haue written more humblye and dutifully, I had done it. Or if I had seene anye waye, that might haue bene likelier to preuaile wirth my superiors, then this, I take the Lorde to witnesse vnto my soule, that I woulde not haue vsed this course. And I would to God I could tel how to make the cause plawfible. So farre I am, from setting downe any thing, that might cary with it any shewe of occasion to hinder and disgrace the same. Well I haue don my endeouour, the successe I expect at the Lords hands, vnto whome I commend the cause and the saluation of that poore people.

The sword of iustice reached vnto you by the  
Lorde

Lord himfelfe, to take punishment onely of him  
 that is an euil doer. I feare not, becaufe I haue not  
 offended. If it fhould be drawne againft me for  
 this action, the prefident would be fuch, as they  
 who ment hereafter to prophesie vnto you, might  
 be aduifedly counfeled not to prophesie, and the  
 Lord as a token of your iuft destruction to enfue,  
 would fay they fhall not prophesie nor take shame  
 If I haue fpoken any vntruth, beare witnes there-  
 of, if a trueth, I dare ftand to it by the Lords affis-  
 tance, and demand what he is that will prefume  
 to obieft and throw himfelfe vnto the vengeance  
 of God, by punnishing me an innocente; It is a  
 common manner with fome in thefe dayes, to  
 threaten thofe who deale in this caufe nowe in  
 hand: but they are to know that it is not fo eafie  
 a matter to fpill their bloud, whose daies are nu-  
 mbered with the Lord. The Lord may (I confefie  
 with grieve) in regard of my other finnes, bringe  
 mine head to the graue with bloud, but in this  
 caufe what haue I offended? And therefore vndou-  
 ted woe wil betide him, that fhall moleft me for  
 this worke. Howe fouer it be, thus I haue per-  
 formed a duty towards the Lord, his church, my  
 country, & you of this high court, which I wold  
 doe if it were to be done againe, though I were  
 affured to endanger my life thereby. And be it  
 knowne, that in this caufe I am not afraid of earth.  
 If I perifh I perifh. My comforte is, that I knowe  
 whither to go, & in that day wherein the fecrets  
 of all hearts fhall be manifested, the fincerity alfo  
 of my caufe fhall appeare. It is enough for me, how-  
 fouer I be miserable in regard of my finnes, that  
 I am vnto Chrift, I both liue and die, and purpofe  
 by



by his grace, if my life should be prolonged, to liue hereafter, not vnto my selfe, but vnto him and his church, otherwise then hitherto I haue dou. The Lord is able to raise vp those that are of puerer hands and lipps then I am, to write and speak in the cause of his honor in Wales. And the Lord make them whosoever they shalbe, neuer to be wanting vnto so good a cause; the which, because it may be the Lords pleasure, that I shal leaue them behind me in the world, I earnestly and vehemently commend vnto them, as by this my last wil & testament. And haue you R. honourable & worshipful of this parlirment, poore Wales in remembraunce, that the blessing of many a saued soule therein, may follow her Maiestie, your Hh. and worships, overtake you, light vppon you, and stick vnto you for euer. The eternal God giue hir Maiesty & you, the honor of building his church in Wales, multiply the daies of hir peace ouer vs, blesse her and you so in this life, that in the life to come, the inheritance of the kingdome of heauen, may be her and your portion. So be it  
good Lord.

By him that hath bound him selfe continually  
to pray for your Hh. and worships.

JOHN PENRI.